Ansari Memorial Series

DREAMS IN ISLAM

- A WINDOW TO TRUTH
AND TO THE HEART

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For my beloved daughter Hira

May Allah bless her with

good dreams

Ameen!

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PREFACE

This book on the subject, *'Dreams in Islam'*, is published in the Ansari Memorial Series in honor of my teacher and *Shaikh* of blessed memory, *Maulana* Dr. Muhammad Fadlur Rahman Ansari *Al-Qaderi* (1914-1974). Had we not acquired the authentic Sufi epistemology from that great teacher at the *Aleemiyah* Institute of Islamic Studies in Karachi, Pakistan, we could not have written this book. Let me at the very outset hasten to make an important distinction, which Iqbal also made, between authentic Sufism and the many forms of pseudo-Sufism that have lately emerged. In all our references in this book to Sufism we identify with the Sufism of men like Ghous al-'Azam, Shaikh 'Abd al-Qadir al-Jilani, Maulana Jalaluddin Rumi (who was Iqbal's mentor), Shaikh al-Akbar, Muhiuddin Ibn 'Arabi, Imam al-Ghazzali, Imam Ibn Taimiyyah and others.

'Dreams in Islam' is a subject whose supreme importance for the believer continues to increase as the world becomes increasingly godless and as the historical process draws to a close. The Prophet *sallalahu 'alaihi wa sallam* said:

"When the time (of the end of the world) draws close, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of prophethood."

(Bukhari)

We pray that Allah *(st)* may make it possible for a Muslim psychologist of the caliber and competence of my dear friend, Dr. Malik Badri, to write a comprehensive work on the subject in the English language at some time in the future *Insha Allah*. (*Cf.* his masterly work entitled, *'The Dilemma of the Muslim Psychologist')*. If a comprehensive work on *Dreams in Islam* were to be written now it would, I believe, be the first work on the subject ever to be written in the English language.

One of the signs of the last age, *i.e.*, before the end of the world, is the absence of knowledge (of Truth and, therefore of Islam). Our widespread ignorance of the subject of 'Dreams' and the important place which 'Dreams' occupy in Islam, (as well as the widespread ignorance of the subject of the Prohibition of *Riba* in Islam), is yet another indication that the last age has arrived! I was myself largely ignorant of the subject and, as a consequence, Satan attacked me through dreams for ten long miserable years. I did not have the basic knowledge of the subject that the reader can now easily obtain by reading this booklet, and

which could have protected me from those dangerous attacks and from the grievous damage that they inflicted on me and my family.

Dreams are sometimes classified as of three kinds, 'good and true' dreams - which come from *Allah (st)*, 'evil' dreams or 'nightmares' - which come from Satan, and dreams that emanate from our own 'self'. The minimum knowledge of the subject which every believer should have is the knowledge with which to be able to classify his or her own dreams and thus to be able to recognize a dream which has come from Satan. That is indispensable since protective action from such a dream must be taken immediately after one wakes from sleep.

When the same dream has been repeated at different places in the text it is because the dream has a multi-dimensional application.

There are many who will read this booklet and who can add to its importance by allowing us to include in a future edition some of the important dreams that they have had. There may even be a reader or two who has been blessed by Allah *(st)* with the capacity to interpret dreams. Some thirty years ago I dreamt *Maulana* Jalaluddin Rumi lifting me in his arms and taking me up into the sky. It was surely a good dream. And it may be that someone who reads this book may be able to interpret that dream for me.

This book was written at great speed because of time constraints. I did not have the time to devote to the study and analysis of the dreams that the Prophet *sallalahu 'alaihi wa sallam* and his companions saw. And that was such a great pity. Basit Bilal Koshul was the only one close to me to whom I could turn for a critical review of the MS, and he kindly put aside his doctoral research work to respond to my call. The brothers, Shaheed and Husman Bacchus, also assisted in proof-reading. May Allah bless them. *Ameen.*

I pray to Allah *(st)* to bless this humble effort in the cause of Truth and forgive me my sins. And I pray that this booklet may be of benefit to the reader and may make such a positive contribution to his/`her inner purification and growth that he/she may be blessed with a *nur* (light) with which to see and recognize the godless world which is today all around us, and the 'dregs' of humanity which today control it.

Ameen!

INH

Masjid Darul Qur'an,Long Island, New York. USA.

Muharram 1418May 1997

PS

At the funeral of my beloved friend and brother, Shaikh Alphahim Job, which took place on Saturday May 31, 1997 in New York, two extraordinary dreams were related to me. I interrupted the printing of this book so that they could also be included. Those dreams are to be found on pages ....

DREAMS IN ISLAM

Introduction

“When you smile,
You do not smile alone,
For the flowers in the fields are always smiling!

And when you sing,
You do not sing alone,
For the birds, and the river, and the rain, and the wind, also sing!

And when you laugh,
You do not laugh alone,
For are’nt the children always laughing?

But when you weep,
With a weeping beyond tears;
When the heart weeps,
It weeps alone!”

I have chosen to introduce the subject of 'Dreams in Islam' with this poem that I wrote many moons ago, because it clearly depicts the heart as something that not only 'sees', and 'feels', and 'knows', but does so in a manner which is more profound than all our other experiences. Dreams belong to the heart. Tell me your dreams, and I will tell you who you are.

In addressing the subject of dreams we are, in fact, studying the heart and, as a consequence we are probing into the very depths of human nature and conduct. Some dreams are divine *gifts* to the heart, and such *gifts* come only when the heart is sound, healthy, innocent, and penetrated with faith in Allah Most High. Other dreams represent *attacks* on the heart. And still other dreams are either *medicine* for the heart, or *windows* to the heart that allow us to see our own hearts.

The *Qur'an* informs us that Allah Most High punishes the disbelievers by sealing their 'hearts', and their 'hearing', and by placing veils before their 'eyes'. *(Qur'an, al-Baqara, 2:7)*. As a consequence such people cannot 'see'!

We live, today, in a world in which the overwhelming majority of mankind, including some Muslims cannot 'see'. The only time a believer can be certain that he can 'see' is when he sees in dreams! But most people no longer understand this.

A Muslim brother who is actively engaged in the mission of Islam in the islands of the Caribbean once wrote to me to advise that a Muslim should not attach any importance to dreams. So opposed was he to the subject that he felt that attaching importance to dreams was a form of *Shirk* (*i.e.*, a form of compromise in the exclusive worship of the One God, *Allah*). Instead of being deviated by dreams, he advised, one should devote one's attention to direct contact with *Allah Most High.*

In fact the religious mind which produced that kind of opinion is new to this *ummah* (religious community) and has emerged as a consequence of the impact of the secularization of thought and knowledge by today's dominant western materialist civilization. That secularism, which led to materialism, and which sometimes emerges in the form of a new godless religion called humanism, seeks support from science and rationalism, and is distinctly uncomfortable with all that relates to transcendental experience. The true dream is most certainly a transcendental experience! It is by design, and not by accident, that the modern godless age has relegated the phenomenon of true dreams to academic and intellectual obscurity. This is because the true dream cannot be explained using a new Western epistemology that is essentially directed towards negating the possibility or validity of knowledge from any source that transcends scientific observation.

The phenomenon of true dreams should have presented the Muslim, on the other hand, with a heaven-sent opportunity for demonstrating the validity of Islam's spiritual interpretation of reality, of the universe and of human nature. Yet, apart from the rare authentic and erudite Sufi master, of the likes of Dr. Muhammad Iqbal, Muslim scholars living in this modern age of the ascendancy of the West have not produced, from an Islamic psychological perspective, any theoretical work on the phenomenon of dreams. Work is being done by scholars trained in western psychology (*i.e.*, psychology as a discipline which was developed in western secular materialist civilization), but because they are operating in a completely secular scientific framework they suffer from significant limitations and handicaps.

We wish to pose the question: Why has this great opportunity for using true dreams as a means of demolishing the western epistemology been missed by Islamic scholarship and by the so-called great contemporary Islamic reform movements? Iqbal has observed that religious thought in Islam has been practically stationary during the last five hundred years. **1**

This is a statement that should truly alarm Muslims and jolt their minds to enquiring for the cause of this intellectual lethargy in our religious thought. Our view is that a scientific and 'Protestant' version of Islam emerged as a consequence of the intellectual impact of the western colonial rule over Muslims. That scientific 'Protestant' version of Islam was the child of the very western epistemology which was essentially directed towards negating the possibility or validity of knowledge from any source which transcends scientific observation.

Islamic Protestantism emerged in Saudi Arabia in the form of the W*ahhabi* movement and proceeded to launch a fierce and relentless attack on Sufism. It was quite clear that authentic Sufism had lost its intellectual dynamism and creativity and, like everything else in Islamic civilization, was in a state of drift. Iqbal took note of that failure in a scathing passage in his famous work from which we have been quoting:

"The technique of medieval mysticism by which religious life, in its higher manifestations, developed itself both in the East and in the West, has now practically failed. And in the Muslim East it has, perhaps, done far greater havoc than anywhere else. Far from reintegrating the forces of the average man's inner life, and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom." **2**

The enlightened student of Iqbal, (*Maulana*) Dr. F. R. Ansari, also points to degeneration in Sufism, but warns against throwing away the baby with the bath-water:

"With the awful degeneration of Muslim society, due to certain historical factors well-known to students of Islamic *history, the understanding as well as the practice of tasawwuf also has degenerated in more dimensions than one. Also its name has been misused for certain wrong notions and ideas in certain quarters. In spite of that, however, the denial to the* Islamic *religious quest (i.e., tasawwuf) of its rightful place amounts to the very negation of* Islam*. Also, interpreting tasawwuf in terms of mysticism projected by other religions is a flagrant violation of Truth."* **3**

Sufism suffered the fate of being high-jacked by professional opportunists who perfected the art of psychological suggestion to introduce variant practices through which they established veritable spiritual serfdoms. But in the process of purging Islamic beliefs and practices of all that was perceived as Sufi *bid'ah* (innovations), the scientific 'Protestant' Islamic movement acted as a Trojan horse within the body of Islam allowing the western epistemology to secularize Islam. The 'baby' was thrown out with the 'bath water'! That secularized version of Islam was then declared to be Islamic revivalism. The so-called great Islamic reform movements proceeded to

establish centers of learning and to produce large numbers of scholars who were intellectually incapable of dealing with the subject of dreams. Worse than that, their zealotry and misguided attack on authentic Sufism resulted in such inner damage to their own spiritual personalities that they themselves were now rendered incapable of themselves being blessed by Allah Most High with continuous good and true dreams.

But long before the modern materialist West impacted on religious thought by secularizing it, the world of Islam had experienced the same phenomenon in the emergence of the *Mu'atazilite* school of religious thought in Islam. Iqbal described that event:

"The Mu'atazilah, conceiving religion merely as a body of religious doctrines and ignoring it as a vital fact, took no notice of non-conceptual modes of approaching Reality and reduced religion to a mere system of logical concepts ending in a purely negative attitude. They failed to see that in the domain of knowledge - scientific or religious - complete independence of thought from concrete experience is not possible." *(Iqbal is here referring to religious experience, among other things, and religious experience includes true dreams).* **4**

It was the genius of Dr. Muhammad Iqbal that he was able to distinguish authentic Sufism from its corruptions, and restore authentic Sufism. It was his genius that he succeeded in articulating the Sufi epistemology in a manner which demolished the considerable objections of the scientific, 'Protestant', secularly educated intelligentsia in the modern West as well as in the Muslim world. Had Dr. Muhammad Iqbal studied Islam at *Al-Azhar* University in Egypt or at the Deoband and Lucknow Islamic seminaries in India, he would never have emerged as the great scholar and sage that he was. And the reason for this was not limited to his own natural talent but also to the epistemology which he inherited from authentic Sufism, - an epistemology which scientific 'Protestant' Islam could never deliver.

Secular Europe's scientific method differed from the scientific method that reached Europe from Muslim Spain. What post-Christian secular Europe did was to establish a new dogmatic religion that claimed that only that which could be *observed* could be *the subject of a scientific enquiry*. The new dogmatic religion thus fostered habits of concrete thought that mitigated against the

very substance and life-blood of religion, *i.e.*, religious experience. Europe proceeded to establish a basic dogma, *i.e.*, the audacious claim that *only 'scientific' knowledge was 'real' knowledge*, - all else belonged to Disneyland. And so, the modern religious mind in Europe slowly closed its doors to 'religious experience' and to the study of such phenomena. The true dream is a religious experience. William James has done an extreme useful service to religious thought in producing his classical work: 'Varieties of Religious Experience', in which the true dream has a pride of place.

What possible scientific method could there be for examining the phenomenon of a true dream? Here, for example, is what a true dream can be:

Last night I dreamt that my neighbor's house was on fire. This morning it was burnt down.

This experience of a true dream cannot possibly be the subject of a scientific enquiry because secular western psychology, operating with the new scientific method, cannot transcend observable phenomena. Freud was the perfected product of the new scientific thinking and, as a consequence, was theoretically incapable of dealing with the phenomenon of true dreams.

It is precisely because of the great danger posed by the new western epistemology and the scientific religion which emerges from that epistemology that Iqbal began his great work, *'The Reconstruction of Religious Thought in* Islam*'* with two very powerfully written chapters on *'Knowledge and Religious Experience'* and *'The Philosophical Test of the Revelations of Religious Experience'*. He followed them up with another later chapter entitled: *'Is Religion Possible?'*

Iqbal made a valiant effort to respond to the challenge posed by scientific 'Protestant' Islam in its rejection of religious experience as a source of knowledge. He began his work by addressing the subject in the Preface of the book itself. We quote him at length so that the reader who is unfamiliar with his thought, or hitherto incapable of understanding him, may now be encouraged to study his great work:

"The Qur'an is a book which emphasizes 'deed' rather than 'idea'. There are, however, men to whom it is not possible organically to assimilate an alien universe by re-living, as a vital process, that special type of inner experience on which religious faith ultimately rests. Moreover, modern man, by developing habits of concrete thought - habits which Islam *itself fostered at least in the earlier stages of its cultural career - has rendered himself less capable of that experience which he further suspects because of its liability to illusion. The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in* Islam*; but their latter-day representatives, owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experience. They are perpetuating methods which were created for generations possessing a cultural outlook differing, in many important respects, from our own. 'Your creation and your resurrection,' says the Qur'an, 'are like the creation and resurrection of a single soul.' A living experience of the kind of biological unity embodied in this verse requires today a method physiologically less violent and psychologically more suitable to a concrete type of mind. In the absence of such a method the demand for a scientific form of religious knowledge is only natural."* **5**

If ever there was a impregnable defense of the Sufi epistemology articulated in the idiom of modern thought, Iqbal accomplished it. The tragedy since 1938, when Iqbal's work was published, is that contemporary Islamic scholarship which has emerged from the scientific 'Protestant' version of Islam has been intellectually incapable of even understanding these three chapters of Iqbal's great work.

Dreams are part of a larger whole that may be described as intuitive experience. Today's scientific religion has pitted 'reason' or 'thought' against 'intuition' and depicted them as opposites. This is the reason why the modern secularly educated mind either ignores dreams, being incapable of rationally assimilating such a source of knowledge and experience, or reluctantly admits them but with an apologetic admission of a flirtation with supernatural superstition. Iqbal took up the challenge and argued the case for the epistemological validity of 'intuitive' knowledge and experience. He declared:

" . . . Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. In fact, intuition, as Bergson rightly says, is only a higher kind of intellect." **6**

It should also be a matter of great significance to our skeptical readers that the *Qur'an* itself has chosen to commence its guidance to humanity by insisting, at the very beginning, *(Qur'an, al-Baqarah, 2:1)* that religious faith is essentially constructed on belief in that which lies beyond our normal observation, - *i.e.,* beyond the world of concrete thought (*al-ghaib*)! True dreams belong to that world. Indeed the most profound experience in the life of the Prophet Muhammad *sallalahu 'alaihi wa sallam* was a nocturnal journey (not a dream) into that unseen world, - a journey on which he was taken in order that he might have direct experience of the transcendental world. Thus the *Qur'an* declares:

"He surely saw the greatest of the Signs of his Lord."

(Qur'an: al-Najm:- 53:18)

Knowledge must be de-secularized if religious Truth is to be allowed to play the role which only Truth can play. That role is one of restoring human society to the beliefs and values of authentic religion which alone can anchor mankind in a life of peace, happiness, fulfillment and success.

In order for knowledge to be desecularized we need to demonstrate that knowledge can come, and has come, from a transcendental source, - a source which transcends normal experience. Only when knowledge has been desecularized can the modern mind apply itself seriously to restoring the life of the sacred. The late outstanding Islamic scholar, Ismail Faruqi *(ra)*, was attempting to do precisely that, *i.e.*, to desecularize knowledge. Unfortunately he coined the term *'Islamization of Knowledge'* and in doing so the essential goal of *desecularizing knowledge* was obscured and eventually lost by those who inherited his noble mission in the cause of Truth.

A serious study on the phenomenon of dreams by an erudite Muslim psychologist can make a significant contribution towards de-secularizing knowledge and redirecting thought to the recognition of the primacy of the sacred, and to the understanding of the essential harmony in the relationship between *'material'* form and *'spiritual'* substance in the external universe and the human phenomenon. Islamic scholarship of the quality and caliber of Dr. Muhammad Iqbal is required for undertaking such a study that we describe as: *The Metaphysics of the True Dream*.

It is our hope that this booklet will provoke Muslim psychologists who have a profound interest in Islam learning, to devote more thought and attention to the subject, and to direct their intellectual and spiritual energy towards pursuing that strategic goal which we have described.

Dreams in pagan Arabia

It would be helpful for us, if we are to place the phenomenon of true dreams in wide perspective, that we should recall that even pre-Islamic Arabia had its share of vitally important dreams which impacted even on national affairs. Thus, for example, we know that the grandfather of the Prophet *sallalahu 'alaihi wa sallam*, 'Abd al-Muttalib, succeeded in rediscovering the famous lost spring of *Zam Zam* in Makkah after he was informed in a dream of its exact location. This is what Ibn Ishaq has to say on the subject:

"While Abd al-Muttalib was sleeping in the sacred enclosure he had a dream in which he was ordered to dig Zam Zam which (was shown to be in) a depression between two idols of the Quraish, Isaf Na'ila, at the slaughter-place of Quraish." **7**

This event played no little role in making him the Patriarch of Makkah. And his status as Patriarch of Makkah helped pave the way for his grandson to win the esteem of all Makkah.

Then, of course, we know that the mother of the Prophet *sallalahu 'alaihi wa sallam* had a number of dreams prior to his birth in which she saw, for example, that a light was streaming from her body and illumining the world to such an extent that she could see the castles of Busra in Syria. And, sure enough, her dreams came true when Muhammad *sallalahu 'alaihi wa sallam* was born and grew to become a veritable 'light unto the worlds'. Ibn Sa'ad has recorded some of those dreams as follows:

"We used to hear that when Aminah bint Wahb was pregnant with the Prophet sallalahu 'alaihi wa sallam she used to say: I did not feel as if I was pregnant and I experienced no heaviness as other women do, except that my periods stopped; but I had a vision when I was in a state between sleep and wakefulness that a visitor came in and said: Do you know that you are pregnant? I felt as if I answered: No. Then he said: You are bearing the chief of this nation and its Prophet; that was on Monday. She (Aminah) said: This fact assured me of my pregnancy. Then he allowed me a respite until the time of the delivery approached, and the same visitor came to me and said: Say, I place him under the protection of the One , to Whom people resort in important matters (critical situations) to guard themselves against those who envy. She said: I repeated those words and I related the circumstances to the women of my family." **8**

We also learn from Ibn Ishaq of the ancient Arab King, Tubba, who was advised to loot the *Ka'aba* of treasures but who, instead, followed the advice of two rabbis who warned him of the danger of such conduct. And so the King visited the *Ka'aba*, and went around it in veneration *(tawaf)*, sacrificed animals, shaved his head etc. Ibn Ishaq then informs us that Tubba eventually became the first to cover the *Ka'aba* with a *ghilaf* (covering) and that he was ordered to do so in a dream:

"It was revealed to him in a dream that he should cover the temple, so he covered it with woven palm branches; a later vision (i.e., dream) showed him that he must do better so he covered it with Yamani cloth; a third vision induced him to cloth it with fine striped Yamani cloth. People say that Tubba was the first man to cover the temple in this way." **9**

Dreams in Christian Arabia

Even in the youth of the Prophet *sallalahu 'alaihi wa sallam* we are told about the Christian hermit, Baheera, who succeeded in meeting with the Prophet *sallalahu 'alaihi wa sallam* after (perhaps) seeing in a dream that the future Prophet *sallalahu 'alaihi wa sallam*, who was still a boy, would soon be passing by his cave in a caravan.**10**

Even more significant than Baheera's dream was the dream of the Byzantine Christian ruler of Greater Egypt (which included Syria), Heraclius, in which he saw the emergence of the new conqueror of the world arising from amongst the circumcised:

"Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning in a sad mood. Some of his priests asked him why he was in that mood? Heraclius was an astrologer. He replied, 'At night (i.e., during a dream) when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (and would become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger, who had been sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius, was brought in. Having heard the news he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria), and stayed there until he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam*).'*

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam *and when he lost hope of their embracing* Islam*, he ordered that they should be brought back in audience.*

(When they returned) he said, 'What was said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

(Bukhari)

We have recorded these dreams from pagan and Christian Arabia that they might jolt the consciousness of today's Muslims who possess the complete Truth and yet pay less or no attention to dreams.

Let us now begin our subject proper by examining the dreams that were sent down by Allah Most High to certain of His servants and **which were recorded in the Qur'an**. What were those dreams? What epistemology do they establish? And what are their importance?

Dreams in the Qur’an

The *Qur’an* itself draws our attention to the importance of the phenomenon of dreams. Indeed it makes mention of no less than seven, and, perhaps, as many as nine dreams! In all the dreams mentioned in the *Qur’an* there is the fulfillment of a *Qur’anic* promise of divine communication reaching us in the form of dreams. The following *ayah* (verse) of the *Qur’an* has been interpreted to refer to that divine promise:

“Now surely the servants of Allah have nothing to fear or regret. Those that have faith and keep from evil shall receive bushra (good news or glad tidings) both in this world and in the next: the words of Allah do not change. That is the supreme triumph.”

(Qur’an: Yunus:- 10:64)

Al-Sabooni, in his book: *'Safwat al-Tafaseer'*, makes mention of the fact that some commentators of the *Qur'an* interpret *al-basharat (i.e., bushra)* as 'good dreams' which a believer sees, or is shown to him/her. Al-Hakim, he says, has quoted a *hadith* of the Prophet *sallalahu 'alaihi wa sallam* which supports this view. Al-Tabari also holds the view that *al-Basharat* is received through 'good' dreams and the communication of angels at the time of death**. 11**

Imam Malick has placed in his famous work, *al-Muwatta,* a section dealing dreams, and in it he has quoted the following*:*

"Urwah bin Zubair used to say that the words of the Lord: "They shall receive bushra in the life of this world as well as in the hereafter . . ." (Qur'an: Yunus:-10:64) mean good dreams which a man should himself see or others see for him." **12**

Now let us examine the dreams recorded in the *Qur'an:*

1st. Dream:

The Prophet Joseph *(Yusuf)* had a dream in which he saw the sun, the moon and eleven stars prostrating themselves before him. His father, the Prophet Jacob *(Yacub)*, immediately understood the significance of the dream and warned him not to disclose it to his brothers for fear that they might harm him:

"Behold, Joseph said to his father: father, I saw (in a dream) eleven stars and the sun and the moon; I saw them prostrating themselves before me. He said: O my son, say nothing of this dream to your brothers, lest they should plot evil against you: the devil is the sworn enemy of man."

(Qur'an: Yusuf:-12:4-5)

Joseph *sallalahu 'alaihi wa sallam* could not as yet interpret his dream, but his father did. Both in the Biblical and in the *Qur'anic* accounts of the dream Jacob *sallalahu 'alaihi wa sallam* immediately interpreted the dream to mean that his son was destined for future greatness, with the eleven stars symbolizing his brothers and the sun and moon his parents. There is an important difference, however, in the two accounts to which Asad directs attention:

"Whereas the Bible quotes the father as "rebuking" his son (Genesis xxxvii, 10) in the obvious assumption that the dream was an outcome of wishful thinking, the Qur'an makes it clear that Jacob - who was himself a prophet - at once realized its prophetic quality and its deeper implications." **13**

Not only did Jacob *sallalahu 'alaihi wa sallam* interpret the dream but, just as important, he also recognized the possibility that his less-than-righteous eleven other sons also had the capacity to interpret that dream. Thus both religious as well as irreligious people may be able to interpret a dream. Hence the warning from Jacob *sallalahu 'alaihi wa sallam* concerning the indiscriminate public disclosure of dreams. And Prophet Muhammad *sallalahu 'alaihi wa sallam* also advised:
" . . . so if any one of you sees that which he likes he should not disclose it to any except to one whom he loves . . ."

(Narrated by Abu Salama and reported in Sahih Muslim)

The dream of Joseph *sallalahu 'alaihi wa sallam* was eventually fulfilled some twenty or thirty years later when his father, mother and all eleven brothers came to Egypt many years later:

"Then when they entered the presence of Joseph, He provided a home for his parents with himself, and said: Enter ye Egypt (all) in safety if it please Allah.

And he raised his parents high on the throne (of dignity), and they fell down in prostration (all) before him. He said: O my father! This is the fulfilment of my dream of old! Allah has made it come true!"

(Qur'an: Yusuf:12:99-100)

The significance of the above is that the *Qur'an* has confirmed that a dream can prophesy future events. Events seen in a dream may belong even to the **distant** future, and such dreams may employ symbols which require interpretation. Some dreams can be interpreted even by ordinary people and, as a consequence, one should exercise adequate care to whom one discloses the contents of a dream.

Of even greater importance to the believers is the indisputable fact that the modern secular epistemology of today's dominant western civilization has no means of explaining the phenomenon of a true dream such as this. Truth, however, which is preserved in its authentic form in Islam, has an explanation for the phenomenon of a true dream. We shall soon provide that explanation *Insha Allah.*

2nd. and 3rd. Dreams:

The *Qur'an* declared that Allah Most High taught Joseph the interpretation of dreams:

"Thus does thy Lord choose thee, and teach thee the interpretation of stories (i.e., dreams)."

(Qur'an: Yusuf:-12:6)

and, as a consequence, his reputation for interpreting dreams must have spread throughout the prison after his imprisonment in Egypt. Two prisoners approached him with their dreams. According to the Biblical account (not contradicted by the *Qur'an*) they were the King's cup-bearer and baker, both of whom were imprisoned for unspecified offences. The *Qur'an* portrayed Joseph correctly interpreting the dreams of the two prisoners, dreams which they themselves, like the earlier young Joseph, could not interpret.

In the first instance the dream communicated, through the symbol of the pouring of wine for the King, the happy news of immanent freedom and a return to the employ of the King. In the second, the tragic news of execution was conveyed through the symbols of birds eating from a basket of bread held on the head of the dreamer. In both instances, the dreams communicated information of vital personal importance relating, this time, to **immediate** future events which were to take place in the lives of the individuals who had the dreams:

"Two young men went to prison with him (Joseph). One of them said: I saw (in a dream) that I was pressing grapes. And the other said: I saw (in a dream) that I was carrying bread on my head, and that birds came and ate of it." (And both entreated Joseph) Let us know the real meaning of this. Verily, we see that you are one of those who well know (how to interpret dreams).

(Qur'an: Yusuf:-12:36)

Joseph *sallalahu 'alaihi wa sallam* correctly interpreted both dreams. And both turned out to be true dreams:

"(And now) O my companions in the prison! I shall tell you the meaning of your dreams:) As to one of you he will (again) pour out wine for his lord (the King) to drink: but as for the other, he will be crucified, and the birds will eat from his head. (But whatever be your future,) the matter on which you have asked me to enlighten you has been decided (by Allah)."

(Qur'an: Yusuf:-12:41)

It is significant that a true dream can also communicate sad news, or news of a tragedy. As a consequence Islam has given a certain *Ada* (etiquette) for a listener when he is about to listen to a dream someone wishes to disclose. **14**

A dream can also be the means through which Allah Most High informs us of His displeasure, disappointment or even anger with us or with someone close to us. Unless the servant of Allah Most High is careful enough in monitoring his or her dreams, he/she may not recognize a 'wake up' call from Allah Most High and may, as a consequence, suffer greatly from that act of ignorance, indifference or carelessness.

4th. Dream:

The same *surah* (chapter) of the *Qur'an (Yusuf)* which contains the three previous dreams, also contains a fourth dream. The King of Egypt himself saw seven fat cows, then seven lean cows devouring the fat cows etc:

"The King said: I saw seven fatted cows which seven lean ones devoured; and seven green ears (of wheat or corn) and seven others dry. O my nobles, tell me the meaning of this dream, if you can interpret dreams. They said: They are confused dreams; nor are we skilled in the interpretation of dreams."

(Qur'an: Yusuf:-12:43-4)

He considered the dream to be so important that he searched the land for someone to interpret it. No one could do so. Eventually Joseph himself had to be approached in prison to interpret the dream, which he did:

"For seven consecutive years shall you sow. But leave your entire harvest of wheat (or corn) in the ear (the better to preserve it) except a little which you may consume (i.e., consume the minimum amount of food for those seven years). Then there will follow seven years of drought (and thus hardship) which will force you to consume all but a little of the food which you stored. Then there will come a year of abundant rain in which people will press the grape."

(Qur'an: Yusuf:-12:47-9)

Using the symbolism of fat and lean cows, and ears of corn which were full and bare, the dream prophesied that seven continuous years of drought would follow seven continuous years of harvest - something which experts in climatology may wish to reflect over before concluding on the nature of contemporary climatic changes. The correct interpretation of the dream permitted the Egyptian ruler to take appropriate action which averted a national and, even, regional disaster. Joseph *sallalahu 'alaihi wa sallam* was placed in charge of all food supplies of Egypt. For seven years he diligently stored the grain. Then, exactly as the dream had indicated, seven years of drought followed. This, in turn, was followed by a year of abundant rainfall and bumper harvests. And so the dream came true. By acting in a manner appropriate to the interpretation of the dream the King of Egypt saved his people and the entire region from disaster.

In this modern age of stupendous scientific progress, however, it would be considered by some to be ridiculous for affairs of State to be so dramatically influenced by dreams.

Yet the significance of this event, narrated by no less an authority than the Book of Allah Most High itself, is that dreams can transcend the personal affairs of the individual dreamer to prophesy future events and convey information of strategic national importance affecting an entire country or region. Also there is the important recognition that there are some dreams which can only be interpreted by those so gifted by Allah Most High or by those who diligently pursue the science of the interpretation of dreams within an overall context of the enhancement of piety (**taqwa**). Such a man was the great psychologist of Islam, Ibn Sireen, whose classical work, **Tafseer al-Ahlam**, remains the only comprehensive work on the subject by a Muslim theoretician up to this day.

We wish to here enter a reminder to Islamic revolutionary forces struggling around the world to restore Islam as an authentic civilization that such a goal cannot be achieved if one ignores this vitally important and last remaining medium (*i.e.*, dreams) through which Allah Most High communicates with His servants.

5th. Dream:

The *Qur'an* draws our attention to the fact that Allah Most High Himself can choose to communicate a command through a dream. Abraham *sallalahu 'alaihi wa sallam* was commanded by Allah Most High in a dream to sacrifice his son, Ishmael *sallalahu 'alaihi wa sallam*. Wicked people changed the Torah so that they could substitute the name of Isaac *sallalahu 'alaihi wa sallam* for Ishmael *sallalahu 'alaihi wa sallam* as the child to be sacrificed. *(Cf.* the present writer's book entitled, *'The Religion of Abraham and the State of Israel - A View from the Qur'an).*

Here is the divine command which came in a dream:

"We gave him the good news of a gentle son. And when he reached the age when he could work with him his father said to him: My son, I dreamt that I was sacrificing you. Tell me what you think (i.e., tell me what is your response). He replied: Father, do as you are bidden. Allah willing, you shall find me one of those who are steadfast.

And when they had both surrendered themselves to Allah's will and Abraham had laid down his son prostrate upon his face, We called out to him, saying: Abraham, you have fulfilled your vision. Thus did We reward the righteous. That was indeed a trial, clear in itself. We ransomed him with a tremendous sacrifice and bestowed on him (the praise) of later generations. Peace be on Abraham!"

(Qur'an: al-Saffat:-37:99-109)

The dreams of Prophets have more clarity and reality than the waking experiences of other human beings. And so Abraham *sallalahu 'alaihi wa sallam* had absolutely no doubt that Allah Most High had commanded him, through the medium of a dream, that he should sacrifice his only son, Ishmael. For the purposes of our subject we should recognize in this trial of our father, Abraham, the possibility that Allah Most High may choose to communicate with us through the medium of dreams and require of us that we act in a particular way.

Unless we remain constantly alive to the possibility that a dream of ours may hold such a communication, and monitor our dreams with care, we may negligently bypass that communication and may suffer as a result. The revolutionary Islamic forces in the world need to note this fact with great care.

6th. Dream:

In the sixth dream the mother of Moses *sallalahu 'alaihi wa sallam* was faced with the terrible situation of an order from Pharaoh for the execution of all new-born Israelite baby boys. She hid Moses *sallalahu 'alaihi wa sallam* for as long as possible and then received *wahi* (inspiration) from Allah Most High as follows:

"So We sent this wahi (inspiration) to the mother of Moses: Suckle (thy child), but when you are concerned about his safety put him down in the river. Have no fear, nor be dismayed; for We shall restore him to you and make him one of the apostles."

(Qur'an: al-Qasas:-28:7)

"Behold We inspired (with wahi) thy mother: Place the child in a basket, and place the basket in the river. The river will cast him up to the bank, and he will be taken up by one who is an enemy to Me, and an enemy to him."

(Qur'an: Ta Ha:-20:39)

The most likely explanation of the mode of *wahi* (inspiration) which the mother of Moses *sallalahu 'alaihi wa sallam* received was that it was in the form of a dream. And Allah Most High knows best!

Um Musa (the mother of Moses) acted with extraordinary courage and faith in complying with the directions received in the dream. A mother's love for her child is one of the greatest and most powerful loves in the world. For a mother to put her child in a basket and send him floating down a great river like the Nile indicates extraordinary faith in sacred dreams.

Common to both the responses to the two dreams which communicated divine instructions, *i.e.*, the dream to Abraham *sallalahu 'alaihi wa sallam* and the dream to Um Musa, was their clear recognition and understanding of divine instructions and their unhesitant compliance with the directives of the dreams. The believers in this age must summon up the inner faith, courage and conviction to follow those noble examples when they, also, receive directives in dreams.

7th. Dream:

In the seventh dream in the *Qur'an* Allah Most High recalled the incident, on the eve of the battle of Badr, when He caused the army of the *Quraish* to appear to the Prophet *sallalahu 'alaihi wa sallam*, in a dream, as a small band, *i.e.*, smaller in number than they actually were.

"And (remember) when Allah made them appear to you in a dream as a small band. Had He shown them to you as a great army, your courage would have failed you and you would have quarreled over the affair. But this Allah spared you. He knows what is in the hearts. And when you met them He made each appear to the other as few in number, that He might accomplish what He ordained. To Allah shall all things return."

(Qur'an: al-Anfal:- 8:44-6)

The purpose of this dream was clear. Allah Most High wanted to strengthen the Prophet's confidence and morale on the eve of the battle. That increase in confidence and morale eventually impacted on the Muslim army and contributed towards the victory which they achieved in the battle of Badr.

During the battle itself each side was given a vision (rather than a dream) of the other in which Allah Most High made each appear to the other as few in number. This preserved the confidence and morale of the Muslims but deceived the Quraish into a false sense of over-confidence. They were led to believe that the Muslim army was so small and weak that their battle with them would be as easy as a 'walk over'! When they were shocked at the strength, courage and fighting ability of the Muslims in the actual battle itself, this created a psychological impact of panic. And that was poison itself for their morale!

Asad interprets the verse differently. He admits of the dream, but questions the notion of visions during the actual battle:

"Since at the time of the actual encounter the Muslims could no longer be in doubt as to the great number of the enemy force, the phrase "He made them appear as few in your eyes" has obviously a metaphorical meaning: it implies that, by that time, the Prophet's followers were so full of courage that the enemy appeared insignificant to them. The Quraish, on the other hand, were so conscious of their own power and numerical superiority that the Muslims appeared but of little account to them - a mistake which ultimately cost them the battle and a great number of lives." **15**

That visions occurred during the actual encounter of the two armies is very clear, however, from another verse of the *Qur'an* which also refers to the Battle of *Badr:*

"Indeed there was a sign for you in the two armies which met on the battlefield. One was fighting in the way of Allah and the other (was) a host of disbelievers. The faithful saw with their very eyes that they (the disbelievers) were twice their own number. But Allah strengthens with His aid whom He will. Surely in that there was a lesson for the discerning."

(Qur'an: Ale 'Imran:-3:12)

Here, then, is a dream which played a strategically important psychological role in the revolutionary process. The lesson for the believers is one of understanding the transcendental dimension to the psychological process of building confidence and morale for vigorous and enthusiastic participation in the revolutionary struggle of Islam in the world today.

8th. Dream:

The eighth dream is by far the most important of all the dreams narrated in the *Qur'an* and, as a consequence, deserves to be examined at some length. The *Qur'an* referred to the dream in the following:

"Allah has in truth fulfilled His Apostle's vision (i.e., dream). You shall certainly enter the Sacred Masjid in security if Allah so wills, with hair cropped or shaven and without fear. He knew what you did not know; and what is more, He granted you a speedy victory."

(Qur'an: al-Fath:-48:27)

The Prophet *sallalahu 'alaihi wa sallam*, who had been in Madina for some six years after having migrated from Makkah, dreamt one night that he was performing the pilgrimage to the *Ka'aba* in Makkah. The battles of Badr, Uhud and Khandaq in 2*H*, 3*H*, and 5*H* had resulted in a military stalemate. Neither side had the strength to conclusively defeat the other and bring the war to an end. The migration of the Muslims to Madina and the subsequent five years of war had been the talk of all Arabia. What would be the next episode in the drama? Which side will take an initiative? Arabia was waiting with a sense of suspense.

But for the Muslims there was more to the situation than mere military stalemate. The Muslims had recently defeated and expelled the Jews from Madina and they had concentrated themselves at Khaibar and were thirsting for revenge. There was the distinct possibility of Jewish diplomacy pursuing and winning an alliance with the *Quraish* which would corner the Muslims in a strategic check-mate. If the Muslims did not do something quickly the strategic environment would turn drastically against them. What could they do?

If the Muslims were to attempt to attack Khaibar, which was North-West of Madina and quite some distance away, Madina would be exposed and greatly vulnerable to an attack from the Quraish. If, on the other hand, the Muslim army were to march on Makkah the a similar situation would arise with the threat to Madina coming from Khaibar. And if the Muslims did nothing they faced a possible Makkah-Khaibar alliance which would be disaster for Madina.

The Muslims did take an initiative and it stunned their enemies as well as all of Arabia with its dazzling brilliance. A dream of the Prophet *sallalahu 'alaihi wa sallam* which came from Allah Most High led to the initiative. He saw himself in the dream that, *"with his head shaved he entered the Ka'aba, and its key was in his hand."* **16**

He woke from his sleep and announced that he was going to make the sacred visit to the House of Allah Most High in Makkah *(i.e., umrah)*. Fourteen hundred Muslim immediately decided that they also would make the pilgrimage. And so the dream led to a dramatic peace offensive in the form of an attempt by the Muslims to perform the pilgrimage to Makkah while still a state of war existed with the *Quraish*.

The brilliance of this magnificent strategic initiative was clearly understood by the Jews in Khaibar. Although Madina was exposed and defenseless they dared not attack because such an attack would have horrified and alienated all the Arabs. The pilgrimage was the most sacred of all things held sacred by the Arabs. All of Arabia would thus unite against the Jews who had violated the sacred in such a despicable way. That was a risk the Jews dared not take. And so the Muslim pilgrims left Madina defenseless and traveled South without any fear of a Jewish attack.

The Muslims camped at Hudaibiyah, close to Makkah, with their animals of *Qurbani* (seventy camels) gaily decorated in accordance with custom. They thus made it abundantly clear to all observers that they had come in peace and for a cause which was universally recognized by all Arabs to be sacred cause. Ibn Ishaq informs us that the Prophet *sallalahu 'alaihi wa sallam* not only *"took the sacrificial animals but he also donned the pilgrim garb (ihram) so that all would know that he did not intend war and that his purpose was to visit the temple and to venerate it"*. **17**

Such was the stunning diplomatic brilliance of the peace initiative of the Prophet *sallalahu 'alaihi wa sallam* that the *Quraish* found themselves firmly trapped on the horns of a terrible dilemma. They quickly realized that they could not indefinitely deny to the Muslims the right recognized for all Arabs, - the right to make the pilgrimage to the House of Allah Most High at Makkah. If they

were to do so it would turn all Arabia against them and that would hand to the Muslims a political and propaganda victory which could result in truly ominous consequences for the *Quraish*. On the other hand there would be serious 'loss of face' for the *Quraish* if the Muslims should visit Makkah, their capital city, with impunity at a time while they were still at war with them. The Arabs were following with great interest the conflict between the *Quraish* and the Muslims, and would respond to this amazing Muslim initiative by laughing at the *Quraish*. The *Quraish* would be subjected to universal ridicule and this, also, could result in truly ominous consequences for them. The security, status, influence and power which the *Quraish* enjoyed in the entire Arabian peninsula was the direct outcome of the respect and esteem they inherited in consequence of their descent from Ishmael *sallalahu 'alaihi wa sallam* and their custody of the *Ka'aba*. If they were to be subjected to ridicule it would have disastrous implications for their status, influence and power. This was the dilemma.

The *Quraish* were literally forced to the negotiating table and were forced to concede to the Muslims the following three major concessions: *firstly* they had to concede to the Muslims their right to make the pilgrimage to the *Ka'aba; secondly,* they were also forced to offer a truce to the Muslims since conceding the right to the Muslims to visit the Makkah while still a state of war existed with them would have subjected the *Quraish* to ridicule; *thirdly,* they were forced to offer as long a period of a truce as ten years since they had to give themselves enough time to try to resolve the problem with the Muslims and so avoid a situation which would place them once more on the 'horns of a terrible dilemma'.

The Quraish were sufficiently diplomatically astute to recognize that these three major concessions on their part represented significant political successes for the Muslims, and so they presented additional conditions specifically designed as 'face-saving' measures for them, and as 'humiliation' for the Muslims. These were some of the additional conditions:

a) the animals of qurbani which the Muslims had brought with them from Makkah would have to be sacrificed at Hudaibiyah; never before in the thousands of years that the Arabs had performed the pilgrimage had the animals of Qurbani ever been sacrificed except at the House of Allah;

b) the Muslims would have to return that year to Madina from Hudaibiyah without visiting the House of Allah; their right to visit the Ka'aba would be recognized from the following year;

c) if any Muslim were to escape from Makkah and make his way to Madina he must be returned to Makkah; if, on the other hand, any Makkan Muslim in Madina were to return to Makkah there would be no corresponding obligation to return him to Madina.

These conditions were so humiliating, and appeared to be so unjust, that the Muslims revolted and none was prepared to accept the decision of the Prophet *sallalahu 'alaihi wa sallam*. He, on the other hand, had the diplomatic genius to recognize that the Quraish had conceded the *'grain'* itself and was grabbing for '*husk*'. And so he concluded the Treaty of Hudaibiyah even though all the Muslims were opposed to it.

The Muslim peace offensive thus resulted in the Treaty of Hudaibiyah, which was proclaimed by the *Qur'an* as a manifest victory since it resulted in both a political victory as well as a favorable change in the strategic environment - an opportunity which the Muslims then hastened to exploit to their advantage. They returned to Madina, rested for two weeks, and then attacked the Jews at Khaibar. *This was possible since the truce with the Quraish meant that they could leave Madina and attack Khaibar without any fear that the Quraish would exploit the opportunity and attack Madina in their absence.* **18**

They Quraish had to grind their teeth in utter frustration as they were forced by the Prophet to the negotiating table. They were even more frustrated when then had to concede the grain itself before negotiations even began. And now they were watching in despair as the Prophet exploited the advantage derived from the Treaty to attack Khaibar and to defeat the Jews and expel them from Arabia. There was nothing that the Quraish could do as Arabia now recognized and respected the Muslims as a new power in the peninsula. Makkah's star began to wane!

And so, in a very real sense, Khaibar fell on the day that Hudaibiyah was concluded. It was only a matter of time! And again, in a very real sense, Makkah fell on the day that Khaibar fell. It was only a matter of time. A dream took the Muslims out of a very desperate situation fraught with great danger, and led them on a road which culminated in victory.

Surely there is a very important message from Allah (st) to the believers in these events. The message is that dreams are a very important phenomenon which must be treated with the greatest care by the believers. Yet even those who are the great scholars of Islam in this age have not recognized this.

These, then, are the dreams in the *Qur'an* and our summary analysis of their importance. It is a matter of vital importance that we should take careful note of the fact that five of the dreams located in the *Qur'an* are 'true' dreams. The implication is that the believers are directed to pay the greatest attention to the phenomenon of 'true' dreams. And this is why we long for a scholarly work on the *Metaphysics of a True Dream*.

Let us now turn to the phenomenon of dreams and their relation to the institution of prophethood.

Dreams and Prophethood

Ibn Sa'ad quotes Aisha *(ra)* who said:

"The beginning of the revelations to the Apostle of Allah sallalahu 'alaihi wa sallam was in the form of true dreams. He did not have a dream but it came to him like daybreak. She said: He remained in this condition as long as Allah Most High *willed. He loved solitude. Nothing was dearer to him."* **19**

Narrated 'Aisha:

The commencement of the Divine Inspiration to Allah's *Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion in (the cave of) Hira where he used to worship(Allah) continuously for many (days and) nights. He used to take with him the food for that (stay) and then come back to (his wife) Khadija to take more food for another period, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet replied, "I do not know how to read." (The Prophet added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, I do not know how to read, whereupon he caught me again and pressed me a second time 'till I could not bear it anymore. He then released me and asked me again to read, but again I replied, I do not know how to read (or, what shall I read?). Thereupon he caught me for the third time and pressed me and then released me and said, Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous who has taught (man) the use of the pen, taught man what he did knew not. (Qur'an: al-'Alaq:-96:1-5)"*

(Bukhari)

It would appear from the experience of the Prophet *sallalahu 'alaihi wa sallam* himself that true and good dreams, when they occur continuously, are indicative of the realization of a stage of spiritual growth and development. That appears to be the stage, for the believers, which witnesses success in the struggle to achieve inner purity *(tazkiyah).* It is only when that stage has been reached that the true process of inner growth can commence. That stage has been achieved when dreams are invariably good or true. The believers should ponder over the remark of Aisha *(ra) : "The commencement of the Divine Inspiration to Allah's Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light."*

It should now be possible for us to understand the true importance of the statement of the Prophet *sallalahu 'alaihi wa sallam* that good and true dreams are a part of Prophethood:

Narrated Anas bin Malik:
Allah's Apostle said, "A good dream of a righteous person (which comes true) is one of forty-six parts of prophethood."

(Bukhari)

The Prophet *sallalahu 'alaihi wa sallam*, himself, attached such importance to dreams, during his own lifetime, that he warned that*: those who did not believe in dreams did not possess iman* (faith). We are told that every morning, after the morning prayer, he would enquire from those who had performed the prayers as to whether anyone "had seen anything last night?":

"Abu Hurairah reported: When the Apostle of Allah finished his morning prayer he used to ask whether anyone had seen a dream, and used to say: After me there would be nothing left of prophethood except good dreams."

(Muwatta, Imam Malick)

After the construction of the *masjid* in Madina the search began for an appropriate way of calling the faithful to prayer. A companion approached the Prophet *sallalahu 'alaihi wa sallam* and informed him that he had a dream of the **azan** (call to prayer). The Prophet *sallalahu 'alaihi wa sallam* immediately recognized it as a dream from Allah Most High and decided to adopt the **azan** as the Muslim call to prayer:

"When the Apostle first came, the people gathered to him for prayer at the appointed times without being summoned. At first the apostle thought of using a trumpet like that of the Jews who used it to summon to prayer. Afterwards he disliked the idea and ordered a clapper to be made, so it was duly fashioned to be beaten when the Muslims should pray.

Meanwhile 'Abdullah b. Zayd b. Tha'laba b. 'Abdu Rabbihi, brother of al-Harith, heard a voice in a dream, and came to the apostle saying: A phantom visited me in the night. There passed by me a man wearing two green garments carrying a clapper in his hand, and I asked him to sell it to me. When he asked me what I wanted it for I told him that it was to summon people to prayer, whereupon he offered to show me a better way: it was to say thrice: "Allahu Akbar. I bear witness that there is no God but Allah I bear witness that Muhammad is the Apostle of Allah. Come to prayer. Come to prayer. Come to divine service. Come to divine service. Allahu Akbar. Allahu Akbar. There is no God but Allah". When the Apostle was told of this he said that it was a true vision if God so willed it, and that he should go with Bilal and communicate it to him so that he might call to prayer thus, for he had a more penetrating voice. When Bilal acted as muezzin 'Umar heard him in the house and came to the Apostle dragging his cloak on the ground and saying that he had seen precisely the same vision. The apostle said: 'Allah be praised for that! **20**

It would appear that all through the spiritual history of man, good and true dreams have been accepted as a criterion for recognizing spiritual mobilization and for measuring spiritual growth and development. In addition, dreams have been the easiest and most readily available vehicle through which access to the transcendental dimension of existence (**al-ghaib**) could be effected. As such, the phenomenon of dreams must be examined with greater attention and with more importance than now obtains in this age in which materialism has impacted even on Islamic religious thought. Otherwise the spiritual dimension of human personality will be incapable of resisting the negative impact which today's materialism (and its Muslim child, scientific 'Protestant' Islam) is making on the authentic religious way of life.

The only possible way that one can explain the phenomenon of a true dream, such as the fire which destroyed my neighbor's house, is that **events exist before they occur**. In other words, the process of creation of an event, which commences with the divine command 'be!', is one which passes through various stages until it culminates as an actual occurance. It is when that event is intercepted on its way to occurance that a true dream occurs. Perhaps the manner in which it reaches the sleeping person is that it is transmitted by way of the angel of dreams named *Siddiqun*. **21**

This explanation seems to be one which has very deep roots in the popular consciousness - for even those who have no involvement in the religious way of life, and may even be atheists, are extremely susceptible to this phenomena and to its interpretation when it pertains to such events as horse racing, casino gambling, betting in lotteries etc.

Perhaps the most important analysis we make in this book is the claim that a true dream can only be explained if one accepts that reality is essentially transcendental (or spiritual). It is spiritual 'substance' which emerges in material 'form' in every thing that exists, and every thing that occurs! All that appears in material 'form' were so 'fashioned' by Allah Most High that they might function as symbols *(ayaat)* which would lead to, and reveal, their spiritual 'substance'. If the material is recognized as 'real' then the spiritual will reveal itself as 'ideal'.

And so, the event seen in a true dream would be an event created by Allah Most High which then first exists only at the dimension of spiritual 'substance'. It subsequently emerges as material 'form', and the dream becomes a 'true' dream. The Sufi epistemology locates knowledge at the dimension of 'substance' and insists that material 'form' must first be penetrated before spiritual 'substance' can be discovered. Iqbal has made the acute observation that *"it is the mysterious touch of the ideal that animates and sustains the real, and through it alone we can discover and affirm the ideal."***22**

Sufi epistemology further insists that the act of seeing must extend beyond observation, and beyond enquiry through sense-perception. Iqbal argues that a complete vision of Reality necessitates that sense-perception be supplemented by the perception of what the *Qur'an* describes as *Fuad* or *Qalb*, i.e., heart. He quotes the *Qur'an* in this respect:

"God hath made everything which He hath created most good; and began the creation of man with clay; then ordained his progeny from germs of life, from sorry water; then shaped him, and breathed of His spirit unto him, and gave you hearing and seeing and heart: what little thanks do ye return?"

(Qur'an: al-Sajda:32:7-9)

and goes on to argue the case as follows:

"The 'heart' is a kind of inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. (The bodily sense eats the food of darkness; The spiritual sense feeds from the sun; - Rumi). It is, according to the Qur'an, something which 'sees', and its reports, if properly interpreted, are never false. (Qur'an: al-Najm:-53:11-2). We must not, however, regard it as a mysterious special faculty; it is, rather, a mode of dealing with reality in which sensation, in the physiological sense of the word, does not play any part. (Qur'an: al-Hajj:-22:46). Yet the vista of experience thus opened to us is as real and concrete as any other experience. To describe it as psychic, mystical or supernatural does not detract from its value as experience." **23**

When the heart sees, it sees with a *nur* ('light') which comes from Allah Most High which, in the final analysis, permits things to be seen as they 'are' (rather than as they merely 'appear' to be). Indeed the Prophet *sallalahu 'alaihi wa sallam* warned mankind to fear the *firasa* (intuitive knowledge, acumen, power of discernment) of the *mu'min* (one possessed of faith) because he sees with the *nur* (light) of Allah Most High. *(Tirmidhi)*

Thus the Sufi epistemology is one which links 'knowledge' and the act of 'knowing' with *nur* (light) from Allah Most High. It directs attention to the statement in the *Qur'an* that Allah Most High is the *nur* (light) of the heavens and the earth *(Qur'an: al-Nur:-24:35)*, and when Allah Most High sent down the *Qur'an* He also sent a *nur* (light) with it (*i.e.*, He sent light with the *Qur'an*) *(Qur'an: al-Maida:-5:15).*

The *Qur'an* declares*:*

"O mankind! Verily there has come to you a burhan (convincing proof, i.e., the Qur'an) from your Lord, and We have (also) sent to you a nur (light) which is plain and manifest."

(Qur'an: al-Nisa:-4:174)

"O you who believe! Fear Allah and believe in His Messenger, and He will grant you doubly out of His mercy, and He will provide for you a nur (light) by which you shall walk (through the world) . . ."

(Qur'an: al-Hadeed:-57:28)

"Believe, therefore, in Allah and His Messenger, and in the nur (light) which We have sent down."

(Qur'an: al-Taghabun:-64:8)

The *Qur'an* further declares of the believers who:

"believe in him (i.e., the Prophet), and to honor and help him, and to follow the nur (light) which was sent down with him, that they will be successful."

(Qur'an: al-'Araf:-7:157)

It is only with that *nur* (light) that one can truly 'see':

" . . . And Allah guides whomsoever He wills to His light . . ."

(Qur'an: al-Nur:24:35)

" . . . (and) for any to whom Allah gives not light (for such) there is no light."

(Qur'an: al-Nur:24:40)

It is only with that light that an Iqbal is produced. Iqbal is the living proof of the validity of the Sufi epistemology. The graduates of the classical education of modern scientific 'Protestant' Islam in today's Al-Azhar University or *Darul 'Uloom* Deoband etc. can never be the equal of an Iqbal. Nor can modern secular education ever produce scholarship who can possibly be the equal of the scholarship which emerges from authentic Islamic education. The *Qur'an* asks rhetorically:

“. . . Are the blind equal with those who see? Or the depths of darkness equal to light. . . ?”

(Qur’an: al-Ra’ad: 13:16)

and again:

“Is one whose heart Allah has opened to Islam *so that he is (blessed with) a light from his lord, (equal to one who is without such)?”*

(Qur’an: al-Zumar:-39:32)

and finally:

“Can he who was dead, to whom We gave life, and a nur (light) whereby he can walk amongst men, be like him who is in the depths of darkness from which he can never come out?”

(Qur’an: al-An’am:-6:122)

The *Qur’an* then returns to answer the question:

“The blind and the seeing are not alike; nor the depths of darkness and the light.”

(Qur’an: al-Fatir:-35:19-20)

Our study of the phenomenon of true dreams and of their link with prophethood has led us to the Sufi epistemology which locates knowledge in the dynamic and creative movement of the mind from material ‘form’ *(al-Zahir)* to spiritual ‘substance’ *(al-Haqiqa).* Nowhere is this epistemology more necessary that in the study of the *Qur’an* itself. Dr. Ansari has made the extremely important observation concerning the existence of two levels of understanding the *Qur’an*, viz., the level of religious consciousness, which is embraced by unperverted human common sense, and the level of theoretic consciousness, which necessitates probe and research below the surface of the *Qur’anic* text. **24**

The understanding of the *Qur'an* at the level of religious consciousness requires the use of the Sufi epistemology. And it is only at the level of religious consciousness that both the *Qur'an* and Reality *(haqiqah)* can be grasped as a unity and as an integrated whole. The logical rational theoretic consciousness is incapable of doing that. *"The logical consciousness"*, says, Iqbal, *"is incapable of seeing multiplicity as a coherent universe."* The reason for this is because *"it's only method is generalization based on resemblances* . . ." **25** When, on the other hand, says Dr. Ansari, the believer pursuing the Islamic religious quest arrives at the stage of *al-Haqiqah* then: "*Allah* Most High *establishes a light in that servant. The light illumines all the dimensions of his consciousness to the extent that he lives and moves only under the impact of that light (Qur'an: al-An'am:-6:122), and not through his desire (Qur'an: al-Nazi'at:-79:40). At that level of experience his ego transcends, in terms of its approach to the reality of existence, the phenomenological level of 'diversity' and becomes focused in the realm of 'unity', - 'unity' being the haqiqah (reality) of existence."* **26**

I have been stunned by my discovery that contemporary scientific 'Protestant' Islam, which relishes in demonizing even authentic Sufism with charges of *bid'ah* (innovations), is itself incapable of understanding the subjects of *riba* or *dreams.* Nor is it at all possible for scientific 'Protestant' Islam to penetrate *Suratul Kahf* of the *Qur'an.* As a consequence scientific 'Protestant' Islam cannot understand the modern age. This is the most likely reason for the successful embrace and imprisonment of Saudi Arabia, and with it the *haramain*, by the modern dominant godless western civilization! The so-called *salafi wahhabis* cannot see!

Classification of Dreams in Islam

Narrated Abu Huraira:

Allah's Apostle said: "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophethood, and whatever belongs to prophethood can never be false." Muhammad bin Sirin said: "But I say this." He said: "It used to be said that there are three types of dreams: I) the reflection of one's thoughts and experiences which one has during wakefulness; ii) what is suggested by Satan to frighten the dreamer; iii) or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer." He added: "He (Abu Huraira) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." And Abu 'Abdullah said: "Ghuls (iron collars) are used only for necks."

(Bukhari)

The same *hadith*, recorded in *Sahih Muslim*, is as follows:

"Abu Huraira reported that Allah's Messenger had said: When the time (al-Zaman) draws near (i.e., when the end of the world draws near) a believer's dream can hardly be false. And the truest vision (i.e., dream) will be of the one who is truest in speech, for the vision of a Muslim is one forty-fifth part of prophethood (al-Nabuwwah), and dreams are of three types: one, 'good' dreams which are a sort of good tidings (Bushra) from Allah; the evil dream which causes pain is from Satan; and the third one is a suggestion of one's own mind. So if any one of you sees a dream which he dislikes he should stand up and offer prayer and should not narrate it to the people; and he said I would love to see fetters (in a dream) but I dislike wearing of necklace, for the fetters are (indication of) one's steadfastness in religion. The narrator said: I do not know whether this is a part of the hadith or the words of Ibn Seerin."

(Muslim)

The above *hadith* describes three kinds of dreams: - good and true dreams, which come from Allah Most High, - evil dreams, which come from Satan, - and dreams which come from our own selves. But we are not certain whether this is the classification given by the Prophet *sallalahu 'alaihi wa sallam* himself, or by *Imam* Muhammad Ibn Sireen.

Let us now examine the three different kinds of dreams:

First kind of dream:
A good true dream - like
Seeing the Prophet in a dream

Shaikh Abdul Ghani al-Nabulisi began his work entitled*: Ta'teer al-Anaam fi tafseer al-Ahlaam*, with a *hadith* of the Prophet *sallalahu 'alaihi wa sallam* as follows:

"Whoever does not believe in 'good and true' dreams (R'uya al-Saliha) certainly does not believe in Allah and in the Last Day." **27**

The Prophet *sallalahu 'alaihi wa sallam* also commented on the subject of which dreams were the best of all dreams:

"The best of all dreams", said the Prophet sallalahu 'alaihi wa sallam, "are the ones where you see your Lord, or your Prophet, or your Muslim parents." **28**

Prophet Muhammad *sallalahu 'alaihi wa sallam* also spoke of believers seeing him in a dream:

Anas reported that the Prophet said: "Whoever has seen me in a dream has truly seen me, for Satan cannot take my form."

(Bukhari)

Abu Hurairah reported that the Prophet said: "Whoever sees me in a dream will see me while awake (perhaps this means he will see the Prophet in a vision, - visions and dreams appear to differ only in form, but represent the same substance), *and Satan cannot take my form." Abu 'Abdullah said that Ibn Sireen said: "Only if he sees the Prophet in his (real) form."*

(Bukhari)

Abu Qatada narrated that the Prophet said: "Whoever sees me (in a dream) has indeed seen the Truth (i.e., he has truly seen me)."

(Bukhari)

Abu Sa'id al-Khudri narrated that the Prophet said: "Whoever sees me (in a dream) has truly seen the Truth, for Satan cannot appear in my form."

(Bukhari)

For Muslims who live in this age, when the Prophet *sallalahu 'alaihi wa sallam* is no longer physically in our midst, the only medium through which we may satisfy the deepest longings in our heart for even a glimpse of his blessed face or person, is through the medium of a dream. And no one can possibly over-estimate the importance of such an experience in terms of the impact it makes in sealing a private compact with the Prophet *sallalahu 'alaihi wa sallam* to love, to obey, to follow, to defend and to project his person, his mission, and the Truth on which it is founded.

That mission of his, which remains with us (the *ummah*) as the most sacred of all trusts (*amanah*), and which requires of us that we make the supreme effort towards achieving once again, in the historical process, *the supremacy of the truth over falsehood*, is in dire need of renewal.

Now the *Qur'an* declares that success lies in purification and growth *(tazkiyah) (91:9)*. And purification and growth implies, most of all, moral and spiritual growth. But for the Muslim moral and spiritual growth is not possible without intense love for Allah Most High and for the Prophet *sallalahu 'alaihi wa sallam*. Since it is not possible for one to be blessed by Allah Most High with a dream of the Prophet *sallalahu 'alaihi wa sallam* if intense love for the Prophet *sallalahu 'alaihi wa sallam* does not reside in the heart, it follows that dreams of the Prophet *sallalahu 'alaihi wa sallam* are, perhaps, an indicator of some measure of moral and spiritual growth.

I remember the smile and the relief which was written on the face of the Pakistani Islamic scholar, Mr. A. K. Brohi, who confided to me just before he died in 1987 that it was only very late in life that he experienced, for the first time, a dream of the Prophet *sallalahu 'alaihi wa sallam*. And who could possibly have failed to see the light on the face of the Ft. Lauderdale Pakistani Muslim doctor who informed me in 1990 that he had already seen the Prophet *sallalahu 'alaihi wa sallam* in dreams on eight occasions!

One of the most extraordinary of all dreams of the Prophet *sallalahu 'alaihi wa sallam* I have ever encountered was narrated to me in Singapore in 1991. I had just finished delivering a lecture on the subject of '*Dreams in* Islam' at the new headquarters of PERTAPIS, the Islamic Theological Society of Singapore which has now become an Islamic social welfare organization. I had also completed a long and interesting question and answer session which was dominated with questions, comments and revelations concerning dreams of the Prophet *sallalahu 'alaihi wa sallam*. A young man approached me and requested a moment with me in privacy. I took him to the corner of the room where he could speak to me without anyone being able to listen. He then informed me that he had just returned about a month earlier from a visit to Makkah where he had experienced an extraordinary dream of the Prophet *sallalahu 'alaihi wa sallam* one night while asleep in his hotel room. The dream was so extraordinary that he was reluctant to speak of it in public,

hence his request to speak in private. In the dream the blessed Prophet *sallalahu 'alaihi wa sallam* entered the room in which he was asleep. The most remarkable thing of the event was that he was overwhelmed by a heavenly fragrance which came from the person of the Prophet *sallalahu 'alaihi wa sallam*. Apparently the Prophet *sallalahu 'alaihi wa sallam* did not speak to him. And that was the end of the dream. When he woke from sleep, however, he found to his utter astonishment that the heavenly fragrance he had experienced in the dream was present in the room and continued to linger in the room for a few hours.

My teacher of blessed memory, *Maulana* Dr. Muhammad Fadlur Rahman Ansari *al-Qaderi*, (1914-1974) told us, his students, of a dream he had of the Prophet *sallalahu 'alaihi wa sallam* which changed his life. He was 17 years of age and an exceptionally talented and brilliant student. He was unimpressed by the exposition of religion by those with whom he came into contact. His studies of science at school pushed him further into scepticism until he was close to being an atheist. Then one hot summer night as he lay tossing restlessly on his bed on the roof of his home in Meerut, India, he saw the Prophet *sallalahu 'alaihi wa sallam* in a dream. That dream impacted upon him with such pulsating power that it shook him to the very core of his being. That was the moment that utterly changed his life. He spent the rest of his life in total devotion to the cause of Islam and rose to become not only a Sufi *Shaikh* of the *Qaderiyyah Order*, but also one of the most outstanding scholars of Islam of the age in which he lived. He produced a masterpiece of scholarship, *'The Qur'anic Foundations and Structure of Muslim Society'* in two volumes that ranks as the most important scholarly work on Islam to have emerged from those who came under the influence of the thought of Dr. Muhammad Iqbal. He traveled around the world on no less than five occasions for the purpose of *tableeg* and *da'wah*. And he also established the Aleemiyah Institute of Islamic Studies in Karachi, Pakistan, where a young man from Trinidad, West Indies, (who is the author of this book) could study Islam.

There are many who may read this book and who may, themselves, have had dreams of the Prophet that they may wish to share with others. We may, perhaps, have an opportunity to publish another edition of this book that may include such dreams *Insha Allah*.

I interrupted the printing of this book to include the following two dreams that were narrated to me at the funeral of my beloved friend and brother, *Shaikh* Alphahim Jobe, which took place on Saturday May 31, 1997. I was about to conduct the *salatul janaza* (funeral prayer) over the body of *Shaikh* Alphahim when someone approached me and said that he would like to speak to me urgently. I took him aside and he then informed me that he had a dream of *Shaikh* Alphahim some two weeks previously in which the *Shaikh* was leading the morning prayer as *Imam*. He led the first *raka'at* of prayer but did not lead the second. The prayer was thus left unfinished. That was the dream! Had he informed *Shaikh* Alphahim or myself about the dream we might have understood it. The second dream was narrated to me later the same day. An American of

Puerto Rican origin resident in Astoria, Queens, New York, came to an Astoria *Masjid* recently and declared that he had seen Prophet Muhammad *sallalahu ‘alaihi wa sallam* in a dream and, as a consequence of that dream, he wanted to become a Muslim. The Muslims present in the Masjid attempted to first teach him what was Islam but he interrupted them and insisted that he wanted to enter into Islam there and then. They asked him to make *wudu* (ablutions) and he then made the declaration: “I declare that there is no God but Allah and that Muhammad is His Messenger.” After entering into Islam he stayed in the Masjid for the rest of the afternoon and evening, joining in the *Asr*, *Maghrib* and *Isha* prayers. He then returned to his home and died during that very night.

All through the history of this *ummah,* and even in this godless age, pious Muslims have continuously been blessed with dreams of the Prophet *sallalahu 'alaihi wa sallam*. In fact there are those who repeatedly dream of the Prophet *sallalahu 'alaihi wa sallam* - not to mention other more profound spiritual experiences which occur in states other than that of sleep. And in the context of the statement of the Prophet *sallalahu 'alaihi wa sallam* just quoted, one is justified in concluding that such people have, in fact, truly seen the Prophet *sallalahu 'alaihi wa sallam* in a dream! But if dreams are exclusively constructed from the material of past experiences how can it be possible to construct a face no one in our age has ever actually seen, - and no likeness of which has ever been permitted to be drawn or painted or sculptured?

A dream of the Prophet *sallalahu 'alaihi wa sallam* cannot possibly be constructed from the material of past experiences since none exist today. Indeed, none has existed since the age of the Prophet *sallalahu 'alaihi wa sallam* since Muslims, all through history, faithfully observed the prohibition of representing any human form and, in particular, the form of the Prophet *sallalahu 'alaihi wa sallam*. And yet, when we dream the Prophet *sallalahu 'alaihi wa sallam* we have the assurance that we have actually seen him. How else is this possible other than through the belief **that a good or true dream, which come from Allah, is a transcendental experience (known in philosophy as a religious experience) that discloses transcendental knowledge and thus confirms a transcendental reality!**

True and good dreams have a very important status indeed. They are so important that the Prophet *sallalahu 'alaihi wa sallam* described them to be a one fortieth part of prophethood and, indeed, the only part of prophethood now remaining in the world:

Narrated Anas bin Malik:
Allah's Apostle said, "A good dream of a righteous person (which comes true) is one of forty-six parts of prophethood."

(Bukhari)

Narrated 'Ubada bin As-Samit:

The Prophet said, “The (good) dreams of a faithful believer is a part of the forty-six parts of prophethood.”

(Bukhari)

Narrated Abu Huraira:

Allah’s Apostle said, “The (good) dream of a faithful believer is a part of the forty-six parts of prophethood.”

(Bukhari)

Narrated Abu Sa’id Al-Khudri:

I heard Allah’s Apostle saying, “A good dream is a part of the forty-six parts of prophethood.”

(Bukhari)

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Nothing is left of the prophethood except al-Mubashshirat." They asked, "What are al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)."

(Bukhari)

"Abu Huraira reported: When the Apostle of Allah finished his morning prayer he used to ask whether anyone had dreamt a dream, and he used to say: After me there would be nothing left of Prophethood except good dreams"

(Muwatta, Imam Malick)

'Ata bin Yasaar reported: The Apostle of Allah declared: Nothing would remain of prophethood after me except al-Mubashshiraat. The companions asked: Apostle of Allah, what do you mean by al-Mubashshiraat? He replied: Good dreams seen by a good man and those seen for him by another man. This is one part of the forty-six parts comprising prophethood."

(Muwatta, Imam Malick)

The Prophet *sallalahu 'alaihi wa sallam* declared that Prophethood consisted of forty-six parts. True dreams constituted one-forty-sixth part of Prophethood. After me, declared the Prophet *sallalahu 'alaihi wa sallam*, nothing remains of Prophethood except **true dreams**. The only means we now have, therefore, of understanding anything of the nature of prophetic experience is through the study and analysis of the phenomenon of true dreams.

Prophethood consists essentially in a particular form of divine communication to a human being who has been chosen by Allah Most High to be a Prophet. Such communication constitutes mandatory divine guidance for those to whom he transmits it. **The phenomenon of true dreams contain something which can assist us in understanding the phenomenon of Prophetic revelation.**

How to qualify for good and true dreams?

If a believer, male or female, wishes to be blessed by Allah with good and true dreams he/she should first take all necessary steps to ensure that life is lived in conformity with the laws of Allah Most High. The believer should remove hatred, enmity, malice, greed and lust from his/her heart, and must learn how to forgive. Fasting and the prayer of the night-vigil can be of great help in this regards. The believer must fill his/her heart with love for all those whom Allah Most High loves, and must be charitable etc. **Anyone who wishes to see good and true dreams should eat less, sleep less and talk less. Such people should dislike noise (which is what music is today) and should long for solitude. Most of all they must acquire the consciousness of living continuously in the presence of Allah** Most High**. That is not possible without the Sufi epistemology.**

The believer should regulate his day in such a way that he gets to take a little nap (of sleep) in the mid-afternoon. He should take his evening meal either before or after the *maghrib* prayer (at sunset) and should avoid taking a heavy meal. He should try to sleep early, *i.e.*, after the *Isha* prayer. He should recite *surah al-Falaq (Qur'an: Chapter 113)* and *surah al-Naas (Qur'an: Chapter 114)* before sleeping in order to seek protection from evil:

"Narrated Aisha:
When the Prophet used to lie, he would recite Surah al-Falaq and Surah al-Naas and blow upon his palms, and then wipe them all over his body."

(Bukhari, Muslim)

He should make *wudu* (ablution) before sleeping (if he is without *wudu*) and he should sleep on the right side. He should then ask Allah Most High to give him a dream. Such a person will experience deep sleep in the early hours of the night. It would then be possible for him to rise in the early hours of the morning, before dawn, to worship Allah Most High. If he has not as yet seen anything, and if he then goes back to sleep, or if he sleeps after the morning prayer (*fajr* prayer), he is more likely than not to dream, and to be blessed with good dreams and true dreams.

Abdullah ibn ‘Umar *(ra)* did precisely that and this is what happened:

Narrated Ibn ‘Umar:

Men from the companions of Allah's Apostle used to see dreams during the lifetime of Allah's Apostle and they used to narrate those dreams to Allah's Apostle. Allah's Apostle would interpret them as Allah wished. I was a young man and used to stay in the masjid before my wedlock. I said to myself: "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said: "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah: "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me: "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsa. Hafsa told me that she had mentioned it to the Prophet and he said: "Abdullah is a righteous man, if only he would pray more at night." (Az-Zuhri said: "After that 'Abdullah used to pray more at night.")

(Bukhari)

In just the same way that dream changed the life of an already righteous Abdullah ibn Umar *(ra)* to make of him a stronger Muslim, so too can dreams change our lives. Some of us are wayward Muslims who do not pray, or fast in Ramadan etc., and a dream can change our lives and restore us to the straight path. In fact I just received a fax from an Egyptian friend in New York with an account of an extraordinary dream that changed his life. It came just in time to be included in this book, and we thank Allah Most High for that. He writes:

"I was a college student 18 years old when I saw this dream. I was not performing my salaat (prayer) regularly at that age despite my father's persistent appeals and warnings. Then one night I saw in a dream what appeared to be the Day of Judgement. It was incredibly scary. Innumerable horrified almost naked human beings of all races, colors and sexes were running in all directions seeking to escape from a destiny of fearsome divine punishment. Their faces spoke

of appalling panic. Some fell in prostration beseeching their Lord for another chance. Some were on their knees with their hands stretched upwards and begging for forgiveness. Screams of horror ripped the air. The sweeping feeling was that all were doomed. No one would be spared. The sky was fearfully dark, and as I became aware of the significance of what was taking place around me, I, also, was terrified and overwhelmed with fear. I sorrowfully prostrated and cried out begging for another chance: 'Give me just one or two or three days to return to you O Allah and to be a good Muslim. I pledge never again to be negligent in the performance of my salaat (prayers), to do good deeds and to abstain from sinful deeds.' Indeed the very thought of committing sins seemed at that moment to be totally out of question. I then woke from sleep and experienced unimaginable relief and gratitude as I became aware that my horrifying experience had been a dream. I realized that the dream was a warning to me from Allah Most High *and I humbly thanked Him for that warning.*

I left my bed and went out of the home to get some food. I ate the food but still felt exhausted. I tried to study but could not do so. And so I went back to sleep and, surprisingly, I was taken back to the dream and, once again, saw the Day of Judgement. That dream changed my life. Since that day I have never intentionally missed a salaat (prayer). All praise is due to Allah Most High *Who changed my life with a dream!"*

How to respond if anyone says that he has seen a dream?

The *Adab* (Islamic manners) of responding when anyone says: “I had a dream,” and is about to narrate the dream, is for the listener to immediately say: “God willing, may it be glad tidings.” (Arabic: *khair Insha Allah*)

The second kind of Dreams: Evil dreams

An evil dream is a dream from Satan, and will almost certainly come our way if we were, for example, to eat so much in the evening meal that tiredness and sleep overpowered us and we went to sleep without performing our evening prayer.

An example of the phenomenon of evil dreams which can plague and distress the dreamer and make his life truly miserable would be that of a husband who continuously dreams of his wife’s infidelity. If the husband does not exercise care it can result in the break-up of his marriage. The Prophet *sallalahu ‘alaihi wa sallam* therefore took pains to explain that Satan can and does invade our dreams to plant such experiences which can have dangerous consequences if we do not know how to handle them. “When any of you has an evil dream”, said the Prophet *sallalahu ‘alaihi wa sallam*, “he should spit three times to his left as soon as he rises from sleep, - and then refrain from narrating that dream to any one at all. Then the dream would not harm him in any way.”

The spitting was meant to be a purely symbolic act with only the sound being emitted and no saliva actually leaving the mouth. Its importance appears to be essentially psychological in the sense of impressing upon the self that the evil is being dispelled. Then by refraining from narrating the dream to anyone the dream is not activated, *i.e.*, it does not enter into force. One then ceases to think of it thus depriving the dream of the opportunity of making any kind of negative impact upon the conscious mind.

Narrated Abu Salama:

I used to see a dream which would make me sick till I heard Abu Qatada saying: “I too, used to see a dream which would make me sick till I heard the Prophet saying: A good dream is from

Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, then it will not harm him.”

(Bukhari)

(Abu Salama narrated, in another hadith reported in Sahih Muslim, the following words of the Prophet: "And he should change the side on which he had been lying before.")

Narrated Abu Sa'id Al-Khudri:

I heard Allah's Apostle saying: "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e, a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him."

(Bukhari)

Narrated Abu Qatada Al-Ansari:

(a companion of the Prophet and one of his cavalry men) "I heard Allah's Apostle saying: "A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him."

(Bukhari)

Narrated Abu Qatada:

The Prophet said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislikes, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, and it will not harm him; and Satan cannot appear in my shape."

(Bukhari)

Narrated Abu Qatada:

The Prophet said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, and the bad dream will not harm him."

(Bukhari)

Narrated Abu Qatada:

The Prophet said, "A true good dream is from Allah, and a bad dream is from Satan."

(Bukhari)

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him."

(Bukhari)

The Prophet also explained that *"A dream sits on the wing of a flying bird and will not take effect unless it is related to someone."* **[29]**

An example of an evil dream is this dream which was narrated to the Prophet *sallalahu 'alaihi wa sallam* by one of his companions:

"Jabir reported that a man came to Allah's Messenger and said: Allah's Messenger, I have seen in the state of sleep as if my head had been cut off. (In another version of the hadith, also narrated by Jabir, the following is also mentioned: I saw my head rolling before me , and I saw myself running after it and seeking it in the dream). Thereupon Allah's Messenger laughed and said: When Satan plays with anyone of you while sleeping, do not mention it to the people."

(Muslim)

Additionally one may also recite the verse of the throne (*ayah al-kursi*) when going to sleep for protection from Satan while one is asleep. We learn this from the following incident;

Narrated Muhammad bin Sireen: Abu Huraira said:"Allah's Apostle put me in charge of the zakat of Ramadan (i.e., zakat al-Fitr). Someone came to me and started scooping some of the foodstuff of (zakat) with both hands. I caught him and told him that I would take him to Allah's Apostle." Then Abu Huraira told the whole narration and added: "He (i.e., the thief) said: Whenever you go to your bed, recite the verse of "al-Kursi" (Qur'an: al-Baqara:-2:255) for then a guardian from Allah will be guarding you, and Satan will not approach you until dawn." On that the Prophet said: "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

The third kind of Dreams: from the Nafs

In so far as the third kind of dreams is concerned, *i.e.*, dreams from one's own *nafs* (self), these, also, are of great importance since they constitute a very valuable yet private picture of the state of health (or lack of health) of our own inner being. Such dreams function, in fact, as windows to the soul, and this was recognized by the Swiss Psychologist, Carl Jung, who made the analysis of dreams an important means of discovering the causes of mental illnesses etc.

Unfulfilled desires can lead to mental distress and can result in inner disequilibrium. A dream often function as nature's means of seeking to restore mental peace and equilibrium. As such a dream can reveal the cause of the distress. A little girl heard the ice cream truck passing in front of her house. "Mummy! Mummy!" She cried: "Ice cream! Ice Cream!" But Mummy had no money, and so the little girl kept gazing in sorrow as the ice cream truck passed her home. There was an unfulfilled desire for ice cream lodged in her heart. It caused distress. At night, while she was asleep, nature repaired the damage in a truly wonderful way. She saw the ice cream truck in her dream. Mummy had enough money and she bought lots of ice cream. The little girl sat down and ate ice cream to her heart's content. The unfulfilled desire was fulfilled and her inner state had been restored to a state of equilibrium. Praise be to Allah *sallalahu 'alaihi wa sallam* Who created dreams as a medium through which the soul can not only see itself, but also heal itself.

Dreams which come from the *nafs* play an important role since they can be the means through which we can gain knowledge about our own moral and spiritual development (or lack of development). Thus an individual may be in a state of external conformity with the moral law in respect of his sexual conduct. That is, he may not be misbehaving! But he may not have internalized the externally imposed moral law. He may be obeying the law only because it is binding on him. He may not as yet be at that stage of moral and spiritual development in which he conforms with the law because that is also his own inner conviction and desire. And so he finds himself in a dream engaged in sexual misconduct. That misconduct, regardless of what it involved, does not constitute a sin. Rather, it is a mirror of his inner being. It is an indicator, conveyed in the most private way possible, of the need for the dreamer to make a greater effort

for achieving an inner conviction that would support his external sexual conduct of conformity with the moral law.

Implication of false claim concerning dreams

Then there was the grave warning from the Prophet *sallalahu 'alaihi wa sallam* concerning false claims of true and good dreams, such as a claim of a dream in which one saw the Prophet *sallalahu 'alaihi wa sallam*, or to falsify a dream which came from the *nafs* and thus to mislead concerning the inner message conveyed by the dream:

Ibn Umar reported that the Prophet said: "The worst lie is that a person claims to have seen a dream which he has not seen."

(Bukhari)

Ibn Abbas reported that the Prophet said: "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if someone listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

(Bukhari)

Let us now take a brief look at some of the dreams of the Prophet *sallalahu 'alaihi wa sallam* and of his Companions. Regretfully we cannot, at this time, undertake an analysis of these dreams. We hope to do so, *Insha Allah*, in a subsequent edition of this book.

Dreams which the Prophet saw

Narrated Ibn 'Umar:

The Prophet said: "I dreamt that I was cleaning my teeth with a siwak (a twig with soft fibre and a cleansing juice) and two persons came to me. One of them was older than the other and I gave the siwak to the younger. I was told that I should give it to the older and so I did."

(Bukhari)

Narrated Ibn 'Umar:

I heard Allah's Apostle saying: "While I was asleep I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to 'Umar." They (the people) asked: "What have you interpreted (about the dream)? O Allah's Apostle?" He said: "(It is religious) knowledge."

(Bukhari)

Narrated Abu Sa'id Al-Khudri:

Allah's Apostle said:"While I was asleep some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me 'Umar bin al-Khattab wearing a shirt (so long that) he was dragging it (on the ground behind him.)" They (the people) asked: "What have you interpreted (about the dream) O Allah's Apostle?" He said: "Religion."

(Bukhari)

Narrated 'Aisha:

Allah's Apostle said (to me): "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me: She is your wife, so uncover her," and behold, it was you. I would then say (to myself): "If this is from Allah, then it must happen."

(Bukhari)

Narrated 'Aisha:

Allah's Apostle said to me: "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him: "Uncover her," and behold, it was you. I said (to myself): "If this is from Allah, then it must happen." Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him): "Uncover her", and behold, it was you. I said (to myself): "If this is from Allah, then it must happen."

(Bukhari)

Narrated Abu Huraira:

I heard Allah's Apostle saying: "I have been sent with Jawam'i al-Kalim and I was made victorious with awe (caste into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawami'-al-Kalim means the shortest expression carrying the widest meanings, i.e., that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before the coming of the Prophet.

(Bukhari)

Narrated Ibn 'Umar:

Allah's Apostle said: "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abu Bakr and 'Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allah forgave him. Then Ibn Al-Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water."

(Bukhari)

Narrated Abu Huraira:

We were sitting with Allah's Apostle he said: "While I was sleeping, I saw myself in paradise. Suddenly I saw a woman performing ablution beside a palace. I asked: "For whom is this palace?" They (the angels) replied:"It is for 'Umar bin Al-Khattab." Then I remembered 'Umar's ghira (jealousy, sense of honor, earnest concern, self respect) and went back hurriedly." On hearing that 'Umar started weeping and said: " Let my father and mother be sacrificed for you. O Allah's Apostle! How dare I think of my Ghira being offended by you?"

(Bukhari)

Narrated Abu Huraira:

The Prophet said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Apostle left (this world) and now you people are carrying those treasures from place to place.

(Bukhari)

Narrated ‘Abdullah bin ‘Umar:

Allah's Apostle said, "I saw myself (in a dream) near the Ka'aba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka'aba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, 'He is) the Messiah, the son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) the Messiah, Al-Dajjal'." Ibn Qatan resembles him more than anybody else among the people and Ibn Qatan was a man from Bani Al-Mustaliq from Khuza'a."

(Bukhari)

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haram bint Milhan she was the wife of 'Ubada bin As-Samit. One day the Prophet visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Apostle?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator Ishaq is not sure which of the expressions was correct). Um Haram added, 'I said, "O Allah's Apostle! Invoke Allah, to make me one of them;" So Allah's Apostle invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Apostle?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Apostle! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

(Bukhari)

Narrated Samura bin Jundub:

Allah's Apostle very often used to ask his companions: "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said: "Last night two persons came to me (in a dream) and woke me up and said to me: Proceed! I set out with them and we came across a man lying down, and behold, another man was standing over his head holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, Subhan Allah! Who are these two persons? They said: Proceed! So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions: Subhan Allah! Who are these two persons? They said to me: Proceed! So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread). I think, the Prophet said, in that oven there was much noise and many voices. The Prophet added: We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them: Who are these? They said to me: Proceed! And so we proceeded and came across a river. I think he said: . . . . red like blood. The Prophet added: And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated I asked my two companions: Who are these (two) persons? They replied, Proceed! Proceed! And we proceeded until we came to a man with a repulsive appearance, the most repulsive appearance you ever saw in a man! Beside him there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They said to me: Proceed! Proceed! So we proceeded until we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his

great height, and around him there were children in such a large number as I have never seen before. I said to my companions: Who is this? They replied: Proceed! Proceed! So we proceeded until we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me: Go up and I went up. The Prophet added: So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape. The Prophet further added: My two companions (angels) said to me: This place is the Paradise of Eden (jannatu 'adnin), and that is your place. I raised up my sight, and behold, there I saw a palace like white cloud! My two companions said to me: That (palace) is your place. I said to them: May Allah bless you both! Let me enter it. They replied: As for now, you will not enter it, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all that mean which I have seen? They replied: We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the (performance of) the compulsory prayers (i.e., five daily prayers etc.). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the one who consumes usury (Riba) and the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with al-Fitra (the Islamic *Faith). The narrator added: Some Muslims asked the Prophet: O Allah's Apostle! What about the children of pagans? The Prophet replied: And also the children of pagans. The Prophet added: My two companions added: The men you saw half handsome*

and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.

(Bukhari)

Narrated Abu Musa:

The Prophet said: "I saw in a dream that I was migrating from Makkah to a land where there were date palm trees. I thought that it might be the land of al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e., Madina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the battle of Badr, and that was the victory bestowed by Allah in the battle of Khaibar and the conquest of Makkah)."

(Bukhari)

'Abdullah ibn'Umar narrated the following concerning a dream of the Prophet in Medina. The Prophet said: "I saw (in a dream) a black woman with unkempt hair going out of Madina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Madina being transferred to Mahai'a, namely, al-Juhfa."

(Bukhari)

Narrated Abu Musa:

The Prophet said" "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the conquest (of Makkah) which Allah brought about and the gathering of the believers."

(Bukhari)

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying: "While I was asleep I saw that a cup full of milk was brought to me and I drank of it and gave the remainder to 'Umar bin Al-Khattab." They asked. What have you interpreted (about the dream)? O Allah's Apostle?" The Prophet said: "(It is religious) knowledge."

(Bukhari)

Narrated ‘Abdullah bin ‘Abbas:

Allah’s Apostle said: “While I was asleep two golden bangles were put in my two hands, so I became afraid and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear.” ‘Ubaidullah said: “One of them was al-’Ansi who was killed by Fairuz at Yemen and the other was Musailama (at Najd).”

(Bukhari)

Narrated Ibn Abbas:

Musailima Al-Kazzab came during the lifetime of the Prophet and started saying: “If Muhammad gives me the rule after him, I will follow him.” And he came to Madina with a great number of the people of his tribe. Allah’s Apostle went to him in the company of Thabit bin Qais bin Shammas, and at that time, Allah’s Apostle had a stick of a date-palm tree in his hand. When he (i.e. the Prophet) stopped near Musailima while the latter was amidst his companions, he said to him: “If you ask me for this piece (of stick), I will not give it to you, and Allah’s order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf.” Then the Prophet went away from him. I asked about the statement of Allah’s Apostle: “You seem to be the same person who was shown to me in my dream,” and Abu Huraira informed me that Allah’s Apostle said: “When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was divinely inspired in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be al-Ansi and the other, Musailima.”

(Bukhari)

Narrated Ibn ‘Abbas:

"The Prophet once came out to us and said: Some nations were displayed before me (either in a dream or a vision). A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me: This is Moses and his followers. Then it was said to me: Look. I looked and saw a big gathering with a large number of people covering the horizon. It was said: Look this way and that way. So I saw a big crowd covering the horizon. Then it was said to me: These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. Then the people dispersed and the Prophet did not tell who those 70,000 were. So the companions of the Prophet started talking about that and some of them said: As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring. That talk reached the Prophet who said: These (70,000) are the people who do not draw an evil omens (an example in pagan Arabia would be omens of bad luck which were linked with birds) and do not get themselves tattooed or branded and do not indulge in ruqya (magic, spells, charms, incantations), but put their trust (only) in their Lord. Then 'Ukasha bin Muhsin got up and said: O Allah's Apostle! Am I one of those (70,000)? The Prophet said: Yes. Then another person got up and said: Am I one of them? The Prophet said: 'Ukasha has anticipated you."

(Bukhari)

Muhammad al-Akili, in his 'Introduction' to his work: 'Ibn Seerin's Dictionary of Dreams', makes mention of certain other dreams of the Prophet *sallalahu 'alaihi wa sallam* as follows:

"Once Allah's Prophet related a dream to his blessed companion Abu Bakr. He said: I saw in a dream that we were climbing a ladder. At the end, I reached two steps further than you did. Abu Bakr replied: O Messenger of Allah, Allah will call your soul back unto his mercy, and I shall live two and one half years after you have departed from this world.

In another dream he said: I saw a flock of black sheep tailed by another flock of white sheep following me. Abu Bakr replied: The Arabs will follow you first, then others will follow you."

“Allah’s Messenger once said: Last night I saw in a dream that we were visiting the house of ‘Uqbah bin Raf’i; then Ratib ibn Tab came and joined us. I interpreted it to mean that we will rise in honor in this world and in the hereafter and that our religion will be firmly established. (The Prophet interpreted the name rafi to indicate the honor and exaltation, and the name Ratib to indicate the meaning of a blessed religion).” **30**

Dreams of the Companions of the Prophet

Narrated Kharija bin Zaid bin Thabit:

Um al-'Ala, an Ansari woman who had given the pledge of allegiance to Allah's Apostle, said: "Uthman bin Maz'un came in our share when the Ansars drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Apostle came to us, I (addressing the dead body) said: "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you." The Prophet asked: "How do you know that?" I replied: "I do not know, by Allah." He said: "As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Apostle, I neither know what will happen to me, nor to you" Um al-'Ala said: "By Allah, I will never attest the righteousness of anybody after that." She added: "Later I saw in a dream a flowing spring for 'Uthman. So I went to Allah's Apostle and mentioned that to him. He said, that is (the symbol of) his good deeds (the reward for) which is going on for him."

(Bukhari)

Narrated Ibn 'Umar:

Men from the companions of Allah's Apostle used to see dreams during the lifetime of Allah's Apostle and they used to narrate those dreams to Allah's Apostle. Allah's Apostle would interpret them as Allah wished. I was a young man and used to stay in the masjid before my wedlock. I said to myself: "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said: "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah: "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me: "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsa. Hafsa told me that she had mentioned it to the Prophet and he said: "Abdullah is a righteous man, if only he would pray more at night." (Az-Zuhri said: "After that 'Abdullah used to pray more at night.")

(Bukhari)

Narrated Ibn 'Abbas:

A man came to Allah's Apostle and said: "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet said to him: "Interpret it." Abu Bakr said: "The cloud with shade symbolizes Islam, *and the butter and honey dropping from it, symbolizes the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet said, "Do not swear."*

(Bukhari)

Narrated Qais bin 'Ubada:

I was sitting in a gathering in which there was Sa'd bin Malik and Ibn 'Umar. 'Abdullah bin Salam passed in front of them and they said: "This man is from the people of Paradise." I said to 'Abdullah bin Salam: "They said so-and-so." He replied: "Subhan Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold." Then I narrated this dream to Allah's Apostle. Allah's Apostle said: "Abdullah will die while still holding the firm reliable handhold (i.e., Islam*)."*

(Bukhari)

Narrated Ibn 'Umar:

Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet said, "Seek it in the last seven days (of Ramadan)."

(Bukhari)

Narrated Kharija bin Zaid bin Thabit:

Um al-'Ala, an Ansari woman who had given a pledge of allegiance to Allah's Apostle, told me: "The Muhajirin (emigrants) were distributed amongst us by drawing lots, and we got 'Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allah's Apostle came. I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Apostle asked, "How do you know that Allah has honored him?" I replied, "Let my father be sacrificed for you, O Allah's Apostle! On whom else shall Allah bestow His honor?" Allah's Apostle replied, "As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Apostle, I do not know what Allah will do to me." Um al-'Ala added, "By Allah, I will never attest the righteousness of anybody after that." Narrated Az-Zuhri: Regarding the above narration the Prophet said, "I do not know what Allah will do to him (Uthman bin Maz'un)." Um al- 'Ala said, "I felt very sorry for that, and then I slept and saw in a

dream a flowing spring for ‘Uthman bin Maz’un, and told Allah’s Apostle of that, and he said:“that flowing spring symbolizes his good deeds.”

(Bukhari)

Narrated ‘Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said: "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet who said: "The garden symbolizes the garden of Islam, *and the handhold is the firm* Islamic *handhold which indicates that you will be adhering firmly to* Islam *until you die."*

(Bukhari)

Narrated Ibn 'Umar:

I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet who said (to Hafsa): "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullah is a righteous man."

(Bukhari)

"Um al-Fadl once came to Allah's Messenger sallalahu 'alaihi wa sallam and said: O Allah's Messenger! I saw an awful dream. He replied: Blessed be it. She continued: I saw a piece of your flesh put in my lap! Allah's Messenger smiled and said: My daughter Fatima will beget a son, and you shall take him in your lap. Later on Fatima conceived a child from her husband Ali, and Um al-Fadl placed the new-born in her lap." **31**

"Once the Caliph Omar bin al-Khattab appointed a judge for Syria. When the man left Makkah, one night he saw in a dream that the sun, the moon, and the stars were fighting against one another. Then the man himself became a star and participated in the fight in the dream. Halfway through his journey the man returned to Madina and told the Caliph of his dream. Omar asked: When you became a star in the dream did you fight on the side of the sun or that of the moon? The man replied: I fought on the side of the moon. Omar replied: Go away, and do not work for me. Later on the man joined the army of Yazeed in Syria and died fighting the caliphate during the battle of Siffin." **32**

The Interpretation of Dreams

We wish to remind our readers that Prophet Muhammad *sallalahu 'alaihi wa sallam* constantly interpreted not only his own dreams but also the dreams of his companions. Take the example of the dream of Um al-Fadl who came to him and disclosed that she had experienced a terrible dream in which she saw a piece of his flesh on her lap (see *hadith* above). The Prophet *sallalahu 'alaihi wa sallam* smiled and immediately interpreted the dream to mean that his daughter, Fatima, would give birth to a child and that Um Fadl would take the child in her lap.

There can be no doubt whatsoever, therefore, that the interpretation of dreams forms part of the *sunnah*, and that Muslims should strive to be blessed with the capacity to interpret dreams. A Muslim who does not even entertain in his heart a desire to be blessed with that capacity, or a desire to have good dreams and to have them interpreted, is a Muslim who refuses to access the last remaining part of Prophethood in the world today. Such a Muslim will surely pay dearly for that act of negligence, particularly in this age of *fitan.* Such Muslims are more likely that not to be deceived by the godless modern world and have their faith surreptitiously corrupted and destroyed.

Perhaps the constant recitation of *surah Yusuf (Chapter 12 of the Qur'an),* in addition to the study of the *surah,* may yield the blessings of enhanced capacity to interpret dreams.

Conclusion

Our conclusion is that Islam has attached great importance to dreams and, in particular, to the true dream. The true dream represents the only possible means for us to attempt in this age in which new prophets will no longer be sent by Allah Most High, to understand and explain the phenomenon of prophetic experience. That was the foundation of all great religious moments in history. True dreams and the good dreams, when they occur continuously, are a certain indication of divine favor - that Allah Most High is pleased with one and has, consequently, conferred blessings.

We live, today, in that age which has witnessed the fulfillment of the ominous prophecy of the Prophet *sallalahu 'alaihi wa sallam* concerning *riba*:

"There will come a time," he said, "when you will not be able to find a single person in the world who will not be consuming riba. And if anyone claims that he is not consuming riba then surely the vapor of riba will reach him."
(Abu Daud, Mishkat. In another text "the dust of riba will reach him.")

We also live in the age which has witnessed, or is witnessing the fulfillment of another prophecy in which the Prophet *sallalahu 'alaihi wa sallam* declared that his followers will be divided in seventy-three different sects, all of whom will be misguided except one. Although this *hadith* is not recognized as *Sahih* (most authentic), it nevertheless describes the concrete reality with which Muslims now live. A believer should naturally be concerned of whether or not he/she is rightly guided. It is in this context that the phenomenon of continuous 'good' and 'true' dreams comes to the rescue to provide a private and a certain indication from Allah Most High Himself confirming that one has been blessed by Allah Most High and is, therefore, rightly guided.

We also live today in the age which was described by the Prophet *sallalahu 'alaihi wa sallam* as the age of *fitan* and the last age before the end of the world. This is the age which witnesses the release of *ya'jooj*, *ma'jooj* and *al-Masih al-Dajjal*. It is in this age that mankind will experience

the greatest evil from the time of Adam *sallalahu 'alaihi wa sallam* to the last day. This is also the age of great deception. Things will not be what they appear to be. Unless the believer has a light with which to see he will be deceived. Already the overwhelming majority of Muslims have been deceived!

This is the age which will eventually witness the fulfillment of many vitally important prophecies of Prophet Muhammad *sallalahu 'alaihi wa sallam*. Among them the most important appear to be:

the abandonment of the Hajj (Bukhari);
the collapse of the international monetary system of paper, plastic and electronic money and the return of gold and silver coins as money (Ahmad);
the emergence of Imam al-Mahdi:"How will you be when the son of Mary descends and your Imam is one of your number" (Bukhari, Muslim);
the return of Jesus sallalahu 'alaihi wa sallam (Bukhari, Muslim).

These will be events of tremendous importance. We wish to end our work by directing attention to the fact that Allah (st) will most certainly communicate to the believers (and, perhaps, only the believers) informing them when these events are about to take place. Allah will use the one remaining part of *nabuwwah* (Prophethood) as the means through which He will communicate that vitally important information to the believers. It is therefore a matter of crucial importance that the believers pay very careful attention to the dreams of those of the righteous who have reached that stage of spiritual development in which they are blessed with continuous good and true dreams. We end, as we began, by reminding our readers of the words of the Prophet *sallalahu 'alaihi wa sallam*:

Abu Huraira reported that the Messenger of Allah said:
"When the time (of the end of the world) draws close, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of prophethood."
(Bukhari, Muslim)

It is a matter of crucial importance, however, that Muslims recognize that the believers who will be blessed with continuous divine communication through good and true dreams will be those who adopt the Sufi epistemology and resist the scientific 'Protestant' version of Islam which has made its ominous appearance in the world of Islam in direct consequence of the impact of modern western materialist civilization on Muslim religious thought.

We pray that Allah Most High may grant, both to this writer as well as to the discerning readers of this book, the will and the determination to strive to conform in **external** conduct with the way of life of Islam ordained by Allah Most High, and to pursue **internal** spiritual purification and growth to such an extent that we may all be blessed by Allah Most High with good and true dreams. Most of all, may Allah Most High continuously bless us with **dreams of our beloved Prophet, Muhammad** *sallalahu 'alaihi wa sallam*. May Allah make it easy for us to eat less, sleep less and talk less, to dislike noise (which is what music is today) and to long for solitude. May Allah cleanse and purify our hearts and bestow on us hearts filled with love, - hearts which will shiver with awe when Allah's name is mentioned, - hearts which will find solace and comfort on rainy days in the remembrance of Allah. May Allah grant that if and when a stormy day were to come in our lives, a day when our hearts are sorely tested:

When we must weep,
With a weeping beyond tears;
The day when our heart weeps,
That it will not weep alone!
And it will not weep in vain!
Ameen!

End.

Notes

1. Muhammad Iqbal: 'Reconstruction of Religious Thought in Islam'. Lahore. Institute of Islamic Culture. 1986. p. 6.
2. Iqbal. Op.cit. p. 148-9.
3. Ansari: The Quranic Foundations and Structure of Muslim Society. World Federation of Islamic Missions. Karachi. Vol. 1. p. 152 fn
4. Iqbal. Op. Cit. p.4.
5. Iqbal. Op. Cit. p.v
6. Iqbal. Op. Cit. p. 2
7. Ibn Ishaq: *Sirat Rasool Allah* translated into English by A. Guillaume as 'The Life of Muhammad'. Oxford Univ. Press. Karachi. 1967. pp 45, 62-4.
8. Ibn Ishaq, *Op. Cit*.; p. 9 and Ibn Sa'ad: *Kitab al-Tabaqat al-Kabir*. Translated into English by S. Moinul Haq. Kitab Bhawan. New Delhi. No date. p. 106
9. Ibn Ishaq. *Op. Cit*.; p. 69
10. Ibn Ishaq. *Op. Cit*.; pp. 79-80
11. *Safwat al-Tafaseer*, Vol. 1, p. 589
12. Imam Malick: *Muwatta*. *Kitab al-Jaami*. Ch. 553
13. Muhammad Asad, The Message of the *Qur'an*. *Dar al-Andalus*. Gibraltar. 1980. Fn. 9 to Ch. 12 verse 5 of his translation and commentary of the *Qur'an*.
14. See section: 'How to respond if anyone says that he has seen a Dream'.
15. Asad. *Op. Cit*.; Note 49 to Ch. 8 verse 44.
16. Martin Lings: 'Muhammad - his life based on earliest sources'. George Allen and Unwin. 1983. p. 247
17. Ibn Ishaq. *Op. Cit*.; p.500
18. Cf. the writer's 'Diplomacy in Islam - an Analysis of the Treaty of Hudaibiyah'.
19. Ibn Sa'ad, *Op. Cit*.; p. 224
20. Ibn Ishaq. *Op. Cit*.; pp. 235-6
21. Akili, 'Ibn Seerin's Dictionary of Dreams'. Pearl Publishing House. Philadelphia. 1992. p.xix

22. Iqbal: Op. Cit. p. 7.

23. Iqbal. Op. Cit. pp. 12-3

24. Ansari. Op. Cit. Vol. 1. p.   93.

25. Iqbal: Op. Cit. p. 5.

26. Ansari. Op. Cit. P. 153-4....

27. Nabulisi, *Ta'teer al-Anaam fi tafseer al-Ahlaam. Muqaddama*. p. 3

28. Akili, *Op. Cit*.; p.xix

29. Akili. *Op. Cit*.; p. xxv

30. Akili. *Op. Cit*.; p. xxix

31. Akili. *Op. Cit*.; p. xx

32. Akili. *Op. Cit*.; p. xxiv

About the Author

Imran N. Hosein, of Trinidad and Tobago, studied Islam under the Islamic scholar and *Sufi Shaikh*, Dr. Muhammad Fadlur Rahman Ansari, at the *Aleemiyah* Institute of Islamic Studies, Karachi, and graduated with *al-Ijazah al-'Aliyah*. He did graduate studies in philosophy, psychology and sociology, and post-graduate studies in philosophy at the University of Karachi, and graduated with a Master's degree in philosophy. He also has a Post-Graduate Diploma in international relations from the University of the West Indies, and a Master's degree in international relations from the Graduate Institute of International Studies, Geneva.

He served in the diplomatic service of the Government of Trinidad and Tobago until he gave up that career in 1985 in order to devote his life to the mission of Islam. Since 1991 he has been the Director of Islamic Studies for the Joint Committee of Muslim Organizations of Greater New York. During this time he has also been *khateeb* at the Islamic Community of the United Nations, Manhattan.

Among his published works are'Islam *and Buddhism in the Modern World'*, 'Islam *and the Changing World Order'*, '*The Importance of the Prohibition of Riba in* Islam' and a work on the *Abolition of the Ottoman Caliphate*. Works which are currently being published include *'The Religion of Abraham and the State of Israel - A View from the Qur'an'*; *'The Caliphate, the Hejaz and the Saudi-Wahhabi Nation-State';* and *'The Prohibition of Riba in the Qur'an and Sunnah'.*

Imran Hosein has conducted Islamic lecture-tours of several parts of the world, including more than a dozen visits to Malaysia and Singapore since 1988. .

For the back cover:

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Narrated 'Ubada bin As-Samit:

The Prophet said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophethood."

(Bukhari)

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Abu Huraira reported that the Messenger of Allah said:

"When the time (of the end of the world) draws close, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of prophethood."

(Bukhari, Muslim)

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"If a believer, male or female, wishes to be blessed by Allah Most High with good and true dreams he/she should first take all necessary steps to ensure that life is lived in conformity with the laws of Allah Most High. The believer should remove hatred, enmity, malice, greed and lust from his/her heart, and must learn how to forgive. Fasting and the prayer of the night-vigil can be of great help in this regards. The believer must fill his/her heart with love for all those whom Allah Most High loves, and must be charitable etc. **Anyone who wishes to see good and true**

dreams should eat less, sleep less and talk less. Such people should dislike noise (which is music today) and should long for solitude. Most of all they must acquire the consciousness of living continuously in the presence of Allah Most High**. That is not possible without the Sufi epistemology.**

Believers should regulate their day in such a way that they get to take a little nap (of sleep) in the mid-afternoon. They should take their evening meal either before or after the *maghrib* prayer (at sunset) and should avoid taking a heavy meal. **Anyone who wishes to see good and true dreams should eat less, sleep less and talk less.** They should try to sleep early, *i.e.*, after the *Isha* prayer, and should recite *surah al-Falaq (Qur'an: Chapter 113), surah al-Naas (Qur'an: Chapter 114)* and *ayah al-Kursi (Qur'an: al-Baqara:-2:255)* before sleeping in order to seek protection from evil. They should make *wudu* (ablution) before sleeping (if they are without *wudu*) and should sleep on the right side. They should then ask Allah Most High to give them a good dream. Such people will experience deep sleep in the early hours of the night. It would then be possible for them to rise in the early hours of the morning, before dawn, to worship Allah Most High. If they have not as yet seen anything, and if they then go back to sleep, or if they sleep after the morning prayer (*fajr* prayer), they are more likely than not to dream, and, if Allah Most High so wills, to be blessed with good dreams and true dreams."